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A
PASTORAL INSTRUCTION,

ADDRESSED TO THE

ROMAN CATHOLICS

OF THE

ARCHDIOCESS OF DUBLIN, &c.

PRICE TWO BRITISH SHILLINGS.

One Body and one Spirit : as you are called in one hope of your vocation. One Lord, one Faith, one Baptism. *Eph. iv. 4. 5.*

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you Bishops, to rule the Church of God which he hath purchased with his own blood. *Acts xx. 28.*

Render to Cæsar the things that are Cæsar's, and to God the things that are God's. *Matth. xxii. 21.*

As the Father hath sent me, I also send you. *John xx. 21.*

And how can they preach unless they be sent. *Rom. x. 15.*

Crucifying again to themselves the Son of God, and making a mockery of him. *Heb. vi. 6.*

The fool said in his heart : There is no God. *Psa. lii. 1.*

The Church is the gate of life.

S. Irenæus lib. i. de Hær. cap. 3.

He cannot have God for his Father, who has not the church for his Mother : If any one could escape who was out of the Ark of Noah, then he who is out of the church may also escape.

S. Cyprian. Epist. 62. alias 4.

A
PASTORAL INSTRUCTION
ON THE
DUTIES OF CHRISTIAN CITIZENS,
ADDRESSED TO THE
ROMAN CATHOLICS
OF THE
ARCHDIOCESS OF DUBLIN.

BY JOHN THOMAS TROY, D. D. &c.

WITH OBSERVATIONS ON
PARTICULAR PASSAGES OF A LATE PUBLICATION

ENTITLED
“ *The Roman Catholic Claim to the Elective
“ Franchise, in an Essay, &c.”*

BY CHARLES FRANCIS SHERIDAN, Esq.

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M DCC XCIH.

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BY JOHN THOMAS TROT, D.D.

REVISED BY

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JOHN THOMAS TROY, D. D. &c.

TO THE ROMAN CATHOLIC CLERGY AND LAITY
OF THE ARCHDIOCESS OF DUBLIN, WISHES
HEALTH AND BLESSING IN OUR LORD JESUS
CHRIST.

WE think it necessary, dearest Brethren, to instruct you on a subject, which the circumstances of our times render peculiarly important. The name of liberty is resounded by all descriptions of people, whilst the nature and signification of that fascinating word, are not in general understood, nor justly regarded.

The desire of liberty is implanted in the human breast, and when directed by sound reason, and regulated by wholesome laws, is the fruitful and perennial source of most exalted virtues. The genius of servitude is hostile to virtue, and produces more vices than slaves.

The religion of JESUS CHRIST, from the superior excellence of its motives, exalts human nature, while it renders us the servants of all, by the sublime duties of charity and obedience: Hence

B

St. Paul

St. Paul (a) declares, that the Gospel is a law of liberty.

But liberty, from the corruption of human nature—impatient of restraint, often degenerates into licentiousness, and then becomes the fatal cause of innumerable calamities : The ties which unite and bind together the different orders of society are loosened, the sovereign power which should be respected under every mode of legal government, is shaken and frequently destroyed ; religion perishes or relaxes ; and every thing being misplaced, all order is lost in anarchy and confusion. The people deceived by the charms and delusive attractions of an apparent Liberty, inadvertently plunge into the most horrid excesses, and finish their violent pursuits by establishing a most hateful despotism, planned by the very persons who began the tragedy by proclaiming themselves the avengers of tyranny.

Human nature is invariably the same. Men have ever been the sport of their passions, and the tools of designing persons who flatter them. The history of all ages to our own times, furnishes too many examples of intriguing adventurers, imposing on the credulity of an ignorant or unsuspecting multitude, and alienating them from their duty to the state, by specious and flattering systems of independence.

Theories on government may amuse the speculative reasoner in his closet. When confined within the precincts of his library they are harmless ; but experience fully evinces the direful

(a) Gal. ch. iv. v. 31. Ibid. ch. v. 13. alibi.

confusion

confusion occasioned by an attempt to reduce them to practice.

The most effectual method of guarding you, dearest Brethren, against this fashionable and dangerous seduction, is, to impress on your minds a reverence for those fundamental laws, which have established a sovereign and controlling power over you, and to respect them as the instruments of a beneficent Providence, which, foreseeing the weakness and wants of man, has prevented the disorders of anarchy by the appointment of rulers to govern, to defend, and protect mankind in religious and civil concerns: Instead of reviling, you should cherish that sovereign power established in every civilised nation to promote your social happiness. The sovereigns and administrators of supreme power, should likewise respect the authority placed in them by God; and seriously consider, that being ministers of his providence, they ought to be the images of his wisdom and goodness. Liberty then does not consist in the unrestrained freedom of acting as we please, but in that subordination to laws, which forbid us to do evil, and oblige us to contribute to the general interest of the community.

A liberty to act capriciously and as we please on all occasions, is absurd; and contrary to what we owe to Almighty God, who requires the sacrifice of our inclinations and will: It is contrary to what we owe to justice; because by always following the impulse of our passions, we would necessarily violate the rights of others as often as they obstruct our selfish views: Our avarice would deprive our neighbour of his property; our am-

bition and desire of domination would lessen, if not destroy his liberty. It would be likewise contrary to public order, and the peace of society ; because by relaxing the ties which preserve subordination, the supreme authority in the state must vanish, and the means of maintaining public safety, and promoting the advantage of individuals, would be destroyed. Finally, that liberty is contrary to true virtue, and to the happiness which we all desire, as they cannot exist without subjection to law. By destroying authority grounded on the duties of subordination and obedience, we could not be governed by law ; which cannot operate but by authority ; and then we would be overwhelmed by the misfortunes of anarchy, and subjected to the dominion of force and violence.—The hand of the strong would give law to the weak.

True liberty holds a middle place between that independence which admits no restraint, and the condition of a slave who acknowledges the sole will of a despot as law and government. Ecclesiastical and civil laws establish regulations to secure our repose, and rational liberty in church and state. Hence, we are to conclude, that people enjoy freedom, in proportion as the constitution under which they live, is calculated to promote public happiness, to enforce justice and social order, and to permit every liberty compatible with the attainment and secure enjoyment of these invaluable objects. The law of JESUS CHRIST restrains the inclinations of man more than any other ; nevertheless, it renders us more free in reality, by rescuing us from the tyranny of our passions,
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the most cruel king of slavery; in order to subject our will to the order of justice. (b)

Society implies different classes and orders of men, necessarily subordinate and dependant. Were we all equally at liberty to interpret the law of nature, every one would become the sole arbiter of his duties, and be at perfect liberty to violate them. No superior and restraining authority would be acknowledged. Property would be insecure. There would be no peace, because there would be no means of terminating disputes: No rampart or effectual opposition to outrage. Every passion would triumph in proportion to its violence: The property, the liberty, the honor, and even the life of each individual, would be at the mercy of all. The strong man, after oppressing his feeble neighbour, would, in his turn, become the prey of another stronger than himself. Jealousy, lust, pride, arrogance, ambition, and resentment would arm men against each other. The diversity of genius, of views and designs of interests, would be alone sufficient to sow discord amongst them: Confusion would be increased by their numbers; their strength and inclinations being divided, could not unite to promote the public advantage, because the authority capable of restraining them would be destroyed. Every compact, every bargain, would be as ineffectual as the laws to preserve order and justice; without a coercive power deriving from authority, sufficient to enforce their observance. A levite publicly insulted his nation and the Deity by introducing an idolatrous worship. The scripture
affigns

(b) S. Paul. Rom. Ch. vi. v. 16. 18. 20 & seq.

assigns as a reason, that there was not in them days any authority, any king in Israel; and that every one did as he thought proper. (c)

Every sovereignty and government being established on the duty of obedience, neither can possibly exist without it; nor can there be any duty of obedience where there is no law, nor any law without religion of some kind; that is, without the worship of a supreme being presiding and watching over the interests of mankind, and commanding us to preserve and respect public order. The obligation to obey the civil laws and sovereign power, supposes a primary law of order and justice which constitutes a part of the worship we owe to the Deity: Without that primary law personal interest would be the only rule of action, and force alone could procure dominion; but neither personal interest nor force can establish right or justice. If there be no rewards or punishments in a future state, the most powerful motive which can influence the moral conduct of man is destroyed, if a sovereign prince, or other supreme executive power of any state, should in the meridian of prosperity, consider their respective authority and dominion so firmly established as to be permanent and unchangeable, without apprehension from the opposition of their subjects; nothing can effectually moderate the exercise of that authority and dominion, but religion; which teaches sovereigns to expect an investigation of the conduct of every man hereafter. If princes, and other administrators of sovereign power, should in a moment of conquest and triumph, consider it more conducive to their happiness to sacrifice the dearest rights and the peace of subjects to their own ambition or caprice, the government must

(c) Jud. xvii. 6.

become

become tyrannical, without religion; because nothing else can alarm their conscience, or make them fully sensible of what they owe to the Supreme Being, to their subjects, and to themselves. The case is similar with respect to a subject. If he should from his eloquence, connexions, riches, influence, intrigue, or other means, procure superiority over the people, and become their leader, and at the same time flatter himself that crimes are unpunished in the next life; he will not scruple to perpetrate the most atrocious in the catalogue of sins, to accomplish his ends, and to arrive at the summit of his ambition. He will consider treason and revolt as harmless and necessary; and finally overturn the constitution and government of his country, to become a despot. All legal government must be necessarily dissolved, when the dictates of religion and conscience are stifled. They alone can establish the thrones of kings, and the authority of any sovereign power; by the happy correspondence of justice and obedience, of paternal solicitude and respect, which they inspire and enforce, between rulers of every denomination, and their subjects.

The Pagans were sensible of this truth, (*d*) although the darkness of superstition had obscured the
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(*d*) Omnia namque post religionem ponenda semper nostra civitas duxit, etiam in quibus summæ majestatis conspici decus voluit. Val. Max. lib. I. Cap. I. de Relig.—Sit hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos; eaque quæ geruntur, eorum geri judicio ac numine; eosdemque optimè de genere hominum mereri, & qualis quisque sit, quid agat, quid in se admit-
tar,

the notions they formed of a Supreme Being, they acknowledged gods who presided over the government of nations, who prescribed justice to kings and rulers, and submission to subjects; who punished crimes and rewarded virtue. Those Pagans considered the homage and honor rendered to the Deity as the first of all laws. Their legislators affirmed, that they received the laws proposed by them, from the gods; in order to render them more respected, and to give them a stability not to be expected from the efforts of man. The religion of Pagans diffused but a glimmering light on the maxims of government. True religion alone, can sufficiently enlighten mankind. 'Tis only from the spirit and principles of christianity, that sovereigns and subjects can extract the salutary truths and regulations, which fix the power of the former, and prosperity of the latter; by teaching kings and rulers to love their subjects, and to govern them as their children; and exhorting subjects to obey, respect, and love them as the ministers of the Deity, and fathers of the country.

From these general observations on the nature of liberty which have been illustrated by the most celebrated writers of ancient and modern times, of different countries and religions, (e) on law and

tat, qua mente & qua pietate religiones colat intueri, piorum & impiorum habere rationem. Cit. de Legib. Lib. 2. Pag. 351. Edit. 1659.—Prima in omni republica bene constituta, cura est de vera religione, non autem de falsa vel fabulosa stabilienda, in qua summus magistratus a teneris instruat. Plato de répub. Lib. 2º.

(e) Aristotle. Plato. Cicero. Demosthenes passim: The holy fathers generally. Justinian and imperial laws. S. Thomas

and government; it must be concluded, that society cannot exist without sovereign legislative, executive and controlling powers, lodged in one or more, according to the respective forms of government adopted and established in different States. By the constitution of this kingdom, the sovereign legislative power resides in the king, lords and commons in parliament united; the Supreme executive authority is entrusted to his majesty, who appoints judges and magistrates to expound and enforce statutes and common law. He is the fountain of honors and appoints all officers in the realm, either by himself immediately, or by his representatives in the government. These legislative and executive powers are to be respected in every state, as deriving from God himself, the fountain of order and justice. (f)

This general doctrine is applicable to the sovereign power in every state, whether regal, aristocratical, democratical, or mixed; even when exercised by ungodly or persecuting rulers. The

Thomas passim, and particularly in opusc. de regimine principis. King Alfred's laws. Grotius, Puffendorff, Suarez de Legib. Bossuet passim, Montesquieu esprit des loix —Domat. Droit public Lib. i. Blackstone comment. & alii plurimi. De l'autorité des deux puissances a Strasbourg 1788. Tom. 1.

(f) By me kings reign, and lawgivers decree just things. By me princes rule, and the mighty decree justice. Prov. viii. 15 and 16.—Let every soul be subject to higher powers: For there is no power but from God: And those that are, are ordained of God. And they that resist, purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath, but also for conscience sake. Rom. xiii. 1. 2. 5. See ibid. vi. 16. 18. 20.—Puff. de jure nat. & Gent. Lib. 7. Cap. 3.—Domat loco cit. Grotius de jure belli & pacis. Lib. I. Cap. 3.

Jews

Jews when conferring the sovereign power on Simon Machabeus resolved expressly, "That it should not be lawful for any of the people, or of the priests, to annul any of these things, or to gainsay his words, or to call together an assembly without him (g)."

"The royal character, says the illustrious Bossuet, (b) is holy and sacred even in infidel princes. Isaias calls Cyrus the anointed of the Lord (i) Nabuchodonosor was so impious and haughty as to compare himself with God, and put those to death that refused him sacrilegious worship: Nevertheless, Daniel addressed him in these words—*Thou art a king of kings: And the God of Heaven hath given thee a kingdom, and strength, and power, and glory (k).* From the same respect for rulers, the chosen people of God prayed for the lives of Nabuchodonosor, (l) and of Balthasar, and Assuerus. Achab and Jesabel ordered the Prophets to be put to death. Elias complains of them to God, but continues in his obedience to them; (m) and the Prophets during these persecutions perform prodigies to preserve the king, and his government. (n) Eliseus does the same in the reign of Joram, as impious as his father (o)." Manasses exceeded his predecessors in impiety, and made Juda sin against God by abolishing his worship and filling Jerusalem with the blood of his servants (p); yet Isaias and the Prophets never

(g) 1. Mach. xiv. 44. (h) Polit. Lib. vi. art. 2.
prop. 5. (i) Is. xlv. 1. (k) Dan. ii. 37. (l) 1.
Esdr. vi. 10. (m) 3. Kings xix. 1. 10. 14.
(n) 3. Kings xx. (o) Ibid. iv. iii. (p) Ibid. iv.
xxi. 2. 3. 6.

excited nor encouraged the smallest tumult or resistance to his government.

JESUS CHRIST preached and practised this doctrine. He ordered the Jews (*q*) to observe what the Scribes and Pharisees recommended, because they were seated on the chair of Moses ; but warned them at same time not to follow their example. He declared, that the power exercised by Pilate was from above, (*r*) and desired the Pharisees to render unto Cæsar *the things that are Cæsar's*. (*s*) St. Paul excuses his want of respect to the high priest, whom he did not know ; it is written, says he, *thou shalt not speak evil of the prince of thy people* (*t*). He recommends obedient to the powers that are, as deriving their authority from God, (*u*) at a time when Nero the most cruel of tyrants was seated on the imperial throne. St. Peter desires us *to fear God, and honor the King* ; to be *subject to our masters with all fear, not only to the good and gentle, but also to the forward* (*v*) *to the king, as excelling, and to governors as sent by him, &c.*

The primitive christians exemplified these precepts of our redeemer and his apostles, during the most violent persecutions against their religion ; and solemnly avowed their fidelity to the very emperors and governors, who were shedding their blood. The antient apologists of christians vindicated them in their writings from the charge of revolt against the state ; which they considered as a kind of sacrilege ; (*x*) and during
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(*q*) Matth. xxiii. 2. 3. (*r*) John xix. 11. (*s*) Matth. xxii. 21. (*t*) Acts xxiii. 5. (*u*) Rom. xiii. 1. 2. 3. (*v*) 1. Pet. ch. ii. (*x*) Justin, Irenæus, Tatianus, Athenogoras

three hundred years of persecution, amidst numberless plots and conspiracies against the emperors, not a single christian was discovered amongst the conspirators. It has been objected by antient and modern infidel writers, that christians in these ages were few, and unable to oppose their persecutors. But Tertullian who lived in the second and third centuries, denies the fact expressly. "We could," says this antient father addressing himself to the emperors, and other pagans, "We could set fire to the city, if we thought it lawful to return evil for evil. Were we inclined to act as enemies, would we want troops and arms? Would the Moors, or the Marcomans, the very Parthians be more numerous than us, who are spread over the earth, who occupy your cities, your islands, your castles, your assemblies, the tribes, the palaces, the senate, the bar, the public places? We leave only the temples to yourselves. But were we even less numerous than you are; would we not be equal to war of any kind? We, who suffer death with such constancy. The religion which you persecute prohibits us from using any other arms than patience and prayer. We are determined to attempt nothing against the emperors. Those whose manners are directed by God, should not only spare their sovereigns, but mankind: and what is not permitted against any other, is less allowable against our rulers;

nogoras, Theophilus, Apollinaris, Clemens Alexand. Tertullian, Minutius Felix, Cyprian, S. Athanasius, S. Basil the Great, S. Gregory Nissen, and Nazianzen, S. Ambrose, S. Chrysostom, S. Austin, S. Jerom, S. Cyril Alex. & alj.

" You

“ You calumniate us before the emperor as guilty
 “ of treason. We desire you to name the christian concerned in the plots and conspiracies of
 “ Niger, of Albinus, or of Cassius?” (y) When Julian the apostate attempted to revive idolatry, the greater part of the Roman empire had embraced the christian faith (z). His persecution against the church became more dangerous by his artifices. He endeavoured to tire the patience of christians, instead of shedding their blood. Did they avail themselves of their numbers and power to secure their religion and peace? No. Influenced solely by the maxims of the gospel, they followed the example of their fathers, and carefully distinguished between the obedience due to the emperor when conducting them to battle against the enemies of the state, and their duty to God, when Julian endeavoured by force or persuasion, to compel or allure them to idolatry (a). The same conduct was uniformly pursued by their posterity and successors under Constantine

(y) Tertullian in Apol. cap. 37. Ibid. ad scap. cap. 2.

(z) Salutari doctrina longé latèque fusa, & apud nos præsertim dominante, Religionem Christianam immutare, atque in diversum movere conari, nihil aliud fuerit quam Romanorum imperium convellere, ac de rerum summa periclitari. S. Greg. Nazianz. Orat. 3. in Julian.

(a) Aliquando injusti perveniunt ad honores sæculi : Cum pervérint & facti fuerint vel judices, vel reges ; quia hæc facit Deus propter disciplinam plebis suæ, non potest fieri nisi exhibeatur illis honor debitus potestati. . . . Julianus extitit infidelis imperator, iniquus idololatra : Milites christiani servierunt imperatori infideli. Ubi veniebatur ad causam Christi, non agnoscebant nisi illum qui in cælo erat. Quando volebat ut idola colerent & thurificarent, præponebant illi Deum. Quando autem dicebat : Producite aciem, ite

stance (*b*), more cruel than the pagan emperors. Instigated by the Arians, he spread desolation over the christian world, by persecuting all who adhered to the council of Nice, and believed the divinity of Christ. The church, incapable of betraying the truth by a mean and temporizing silence, proclaims it aloud, and denies her communion to the Arians, but opposes only exhortations, supplications, and patience to the sanguinary edicts of Constance, and of the empress Justina, although the army under Maximus had offered to espouse the cause of the Catholics and of St. Ambrose, against Justina and the Arians (*c*).

The bloody persecution against Catholics was continued by Theodoric, king of Italy, by the Goths in Spain, by Hunneric and other vandal princes in Africa, who assisted the Arian bishops in their attempts to destroy the Catholic faith. What were the arms of the church, and conduct of the faithful in these circumstances? Patience, prayer, and obedience to the ruling powers. Do not said S. Fulgentius addressing Trasimond, king of the Vandals in the name of many Catholic bishops of Africa, who were exiles in Sardinia; "Do not
"accuse us of disrespect when we answer with
"candour and firmness on the subject of our
"faith. We know you are invested with the

ite contra illam gentem, statim obtemperabant. Distinguebant Dominum æternum a domino temporali; & tamen subditi erant propter Dominum æternum, etiam Domino temporali. August in Ps. 124. N. 7. (b) Lucif. Calar. lib. de non parcendo. Athan. Apol. ad Const. Tom. 1. num. 18. (c) Ambr. Epist. 20. Nov. Edit. Num. 11. 22. & 23. Idem. Serm. cont. Auxen, Num. 2. Theodor. lib. 5. cap. 14.

" royal

“ royal dignity, and that we ought to fear God,
 “ and honor kings, according to the words of
 “ the Apostle: Render to every one what you
 “ owe him; fear him whom you ought to fear,
 “ honor him whom you ought to honor: Fear
 “ God and honor the king. Wherefore, we
 “ render respect and due obedience to your cle-
 “ mency, whom God has raised to the supreme
 “ dignity: But how much ought we to dread the
 “ king of kings, the eternal king, who com-
 “ mands us to honor the kings of the earth?” (d)

This conscientious respect and submission to the
 constituted ruling powers, has invariably distin-
 guished the Catholics of every age and nation,
 because it is a principle of their religion (e):
 The Irish Catholics have adhered to this princi-
 ple in the most exemplary manner. Church his-
 tory does not furnish more luminous proofs of
 fortitude and perseverance in the antient faith,
 nor of more dutiful allegiance to the ruling pow-
 ers, than what hath been exhibited by the Catho-
 lics of Ireland, since the defection of Henry
 VIII. from the See of Rome and center of Ca-
 tholic unity; under the pressure of laws depriv-
 ing them of property, honors, immunities, em-
 ployments, and threatening even their lives.
 Their principles and conduct have been industri-
 ously misrepresented; their clergy reviled and
 debased. Doctrines have been imputed to them,
 which they have abjured as absurd; and equally
 repugnant to common honesty and religion.
 Their oaths and declarations, disclaiming these
 imputed tenets, and avowing their genuine and

(d) S. Fulgent Ruspens. ad Trasim. lib. 1. cap. 2.

(e) See above page 9 & seq.

immutable principles of religion, their unshaken sentiments of loyalty and honor, have been slighted and ridiculed ; yet, under these accumulated instances of persecution and calumny, they have, after the example of the primitive christians, been as remarkable for their dutiful attachment to the king, their reverence for the constitution as formed of king, lords, and commons, their obedience to the laws, and respect for magistrates ; as for their firmness in professing the religion of their ancestors, under all the temporal worldly disadvantages we have mentioned (f).

The same gospel spirit of subordination and respect towards God, and the ministers of his power on earth, constantly manifested itself in the zealous endeavours of the Catholic nobility, gentry, clergy, and informed individuals of every description in their communion, to aid the government and magistrates in repelling a foreign enemy, or preserving internal peace. The subordinate departments of his majesty's army and fleet are filled with Irish catholics ; who do not, however, enjoy that freedom in practising their religious duties and rites, to which they are so justly entitled by their fidelity, and meritorious services. The generous effusion of loyalty and patriotism displayed by the late Mr. *George Gould* of Cork, is within our recollection. At a critical period during the American war, when government was embarrassed, he nobly came forward with an offer to lend a great sum of money without interest, to pay the arrears due to a part of the army ; and received public thanks from Sir *John Irwine*, then com-

(f) See Curry's Review of the Civil Wars of Ireland.

mander in chief of his majesty's forces in this kingdom.

The exertions of the Catholic bishops and clergy, of the nobility and gentry, and of every Catholic of any consideration in Munster, in Ulster, and in some counties of Leinster, in suppressing *White-boys*, *Right-boys*, *Defenders*, and other rioters, are equally notorious, and were acknowledged by government in official letters of thanks to some of the Catholic clergy and laity.

Justice calls on us, dearest brethren, to proclaim with gratitude, the humanity and benevolence exercised in the most calamitous times, by the executive government with respect to some laws against the Catholics of Ireland; especially since the accession of the illustrious house of *Brunswick* to the throne of these realms. The magistrates in most places, imitating the tenderness and affection of the King towards all his good subjects, frequently connived at the exercise of our religious rites, and enforced the laws against the harmless ministers of religion with reluctance; but, unhappily, neither they, nor his majesty could prevent the cruel operation of laws respecting the property of Catholics. In consequence of these unnatural laws, which encouraged the rebellion of a child against his parent, the estates and property of ancient Catholic families were divided, and frequently became the joint property of an unprincipled and villainous informer. Numberless Catholic and loyal families were reduced to poverty in this manner; and submitted to it, rather than perjure themselves by taking oaths irreconcilable with their religious principles, and conscience.

It was reserved for the auspicious reign of our present most gracious sovereign king George III. the father of all his people, to alleviate the oppression under which his faithful Irish Roman Catholic subjects had so long, and so patiently groaned. He considered their dutiful remonstrances, and submitted them to an enlightened and humane parliament; which equally sensible of the loyal and peaceable conduct of this deserving body during a long period of persecution, concurred with his majesty in repealing several penal laws affecting the exercise of their religion, and security of their landed property (g).

This merited condescension in his majesty, and parliament has, as was naturally expected, produced the happiest effects. Arts, commerce, manufactures, tillage and industry are promoted with an energy and success hitherto unknown, and must necessarily advance in proportion to the legal protection afforded to Roman Catholics, as they compose the great body of the Irish people.

A continuation of the same loyal and peaceable demeanour which recommended us to the attention of his majesty and parliament, is the most effectual measure to ensure their benevolence, and crown our humble applications for emancipation with success. Our religion strictly forbids riot of any kind, and prudence dictates the most zealous endeavours to prevent even the appearance of it. None but the seditious, or the enemies of subordination and national prosperity, and of our emancipation which is intimately connected with

(g) By Acts passed in the years 1778 and 1782.

it, can be pleased at your being concerned in any commotion. Interested persons only can rejoice at any imprudence on our part. Beware then, we conjure you, dearest brethren, of their insidious attempts to seduce you from the allegiance due and sworn to his majesty, under the specious pretext of reform, or of asserting your rights. Reflect, we beseech you, that the prerogatives of the crown, and rights of both houses of parliament are established by the principles of our happy constitution, and that any attempt to diminish the constitutional rights of the king, of the lords, or of the commons, tends to demolish the venerable structure raised by our ancestors to secure true liberty, property, and peace to all ranks of society in this kingdom.

The three component parts of our legislature are so dependant on, and interwoven with each other, that the dissolution of any one of them, necessarily implies the destruction of all.

Our ancestors were too often the dupes of intriguing enemies. Their misfortunes should be a salutary lesson to us, and guard us against intemperate conduct; and teach us that practical loyalty to his majesty, that reverence for the constitution, that obedience to the laws, not directly militating against our tenets, which the Catholic religion inspires and inculcates.

There must be abuses under every constitution, and under every possible system of government, while the administration of it depends on man, too often the dupe of passion and selfish propensities. Perfection is the exclusive attribute of God; our remonstrances against abuses should be always loyal

and decorous. We speak the language of the gospel exemplified in the conduct of our divine redeemer and in that of his disciples, and followers in all ages to our own times (*b*).

Kings, and other ministers of power under every constitution and system of government, have likewise their duties and obligations to comply with, and must render a severe account of their conduct to the supreme Ruler of the world (*i*).

It is from him they derive their power; (*k*) which was given to them for the advantage of the community, and not for their own private interest. "Take notice, said Seneca to Nero, that the republic is not your's, but you belong to the republic (*l*)."
Subjects are not in the hands of rulers spiritual or temporal, as a property to be disposed of at pleasure, but as a sacred deposit entrusted to them by God, to whom they are answerable. Governors are called *pastors* in holy writ, to denote that they ought, like good shepherds, to watch over the people with solicitude and tenderness (*m*). The very Pagans considered their

(*h*) See above p. 11. & seq. (*i*) A most severe judgment shall be for them that bear rule. Wisd. vi. 6.

(*k*) See above p. 9. (*l*) Adverte rempublicam non esse tuam, sed te reipublicæ. (*m*) God curses selfish rulers in these terrible words: "Woe to the shepherds of Israel that
" fed themselves: Should not the flocks be fed by the shep-
" herds? You eat the milk, and you cloathed yourselves
" with the wool, and you killed that which was fat: but
" my flock you did not feed. The weak you have not
" strengthened, and that which was sick you have not
" healed: that which was broken you have not bound up,
and

their kings and rulers in this light, as appears in their poets, particularly Homer (*n*). The sovereign power cannot render princes and rulers truly great, if they do not by justice and benevolence prove themselves images of the Supreme Being, whose ministers and servants they are (*o*): God himself did not disdain to become a servant to those whose master he was (*p*).

The distinguishing feature in the character of a good prince is, as the illustrious Bossuet remarks, (*q*) “ to provide for the wants of his people, “ whereas the tyrant thinks only of himself.”

“ Aristotle makes the same remark ; but the “ Holy Ghost has expressed it with greater energy, when he describes a proud tyrant, by putting the following words into his mouth— “ *I am, and besides me there is no other* (*r*).” He curses those rulers who think only of themselves, in terrible words, recorded by Ezechias (*s*). “ Hence it appears,” continues the same “ great prelate (*t*), “ that the character of a bad “ ruler is to feed himself, and not the flock ; “ but he must answer not only for the disorders “ he may have occasioned, but also for all those

“ and that which was driven away you have not brought “ again, neither have you fought that which was lost : but “ you ruled over them with rigour, and with a high hand. “ And my sheep were scattered, because there was no shepherd ; and they became the prey of all the beasts of the “ field, and were scattered, &c.” Ezech. 34. v. 2. & seq.
 (*n*) Hom. passim. (*o*) See above p. 3. & 9. (*p*) But debased himself taking the form of a servant. Phil. ii. 7.
 (*q*) Bossuet Polit. lib. 3. prop. 5. art. 3. (*r*) Is. ch. 47. 10. (*s*) See third note, p. 20. (*t*) Bossuet loco cit.

“ which

“ which he could, but did not prevent.”—“ God alone reigns independent,” said St. Gregory Nazianzen to the Emperors, “ to you he has confided the kingdoms of the earth : Do you then be as Gods with respect to you subjects (u).

The sovereign power, whether in a monarch, in a senate, or executive council, cannot be lawfully exercised to the prejudice of natural rights or divine laws ; nor in violation of the fundamental principles on which the constitution of a nation or state is founded. By natural rights we do not here understand the vicious inclinations and propensities of our corrupt nature : To indulge them on every occasion, would render us brutes in human form, and destroy that beautiful harmony resulting from the dependance of different orders in society on each other (x).

The natural law then is nothing else than reason itself inculcating our duties. The divine law is grounded on revelation, and human law is enacted by man.

Every human institution is subordinate to, and should be regulated by the natural and divine law ; because the will of man is to be subjected to that of God, the author of nature and grace. Legislators themselves derive their authority from these primary laws (y). “ As we ought not,” says St. Augustin, “ to obey the pretor contrary to the will of the prince, we cannot with much

(u) *Supera folius Dei sunt, infera autem vestra : Subditis vestris deos vos præbete.* Greg. Nazianz. Orat. 27.

(x) See above, p. 5. & seq. (y) Ibid. p. 9. & seq.

“ greater

“ greater reason, obey the prince contrary to
 “ the will of God” (z).

Although natural and divine laws flow from the same source, the latter are subordinate to the former ; because the natural law is nothing less than the eternal reason of God, so essentially immutable, that he cannot change it (a). The obedience we owe to divine law presupposes the obligation imposed on us by the law of nature to obey God. When these laws appear in opposition, human law must be sacrificed to the others, and divine law must cease to oblige in cases where it cannot be reconciled with the observance of natural law. JESUS CHRIST reprimanded the Pharisees for violating the law of charity, by their scrupulous and unseasonable observance of the Sabbath (b).

From these observations it clearly follows, that the sovereign power under any constitution or form of government, cannot be lawfully exercised with prejudice to natural or divine law, as “ we ought to obey God rather than men” (c). The rulers of the earth deriving their power from him (d), have no authority to command any thing contrary to his supreme will.

On this principle, the primitive Christians, although the most dutiful and submissive subjects of the Empire, were firm and unalterable in their opposition to the edicts against the profession of their faith (e). Their successors have uniformly

(z) Aug. de Verb. Dom. Serm. 6. cap. 8. (a) See above, p. 6. & seq. (b) Matth. xii. 12. (c) Acts v. 29.
 (d) See above, p. 9. & seq. (e) Ibid. p. 11. & seq.

and constantly acted in like manner (*e*). The Irish and English Roman Catholics have eminently distinguished themselves in the same magnanimous course (*f*), and preferred every temporal loss, even of life itself, to apostacy. The chosen people of God, in the antient law, pursued the same generous conduct. Daniel disregarded the prohibition of Darius, to pray to any God or man but himself, during thirty days (*g*). The three youths of Babylon were equally firm in their refusal to adore the statue of Nebuchodonosor (*h*). The history of the Machabees records instances of the most heroic fortitude on the same principle (*i*). The entire old testament is replete with similar occurrences, and as frequently mentions the miraculous interposition and protection of heaven, in favour of the illustrious champions (*k*).

Neither are princes or rulers authorised to violate fundamental and constitutional laws, without the consent of their respective states; because they are solemnly pledged to preserve the established constitution and form of their particular government (*l*). The same is to be said of ecclesiastical rulers in the Catholic church, who are obliged to direct and govern the faithful committed to their care, according to the existing canons, and actual general discipline (*m*). It is forbidden even to a national council of prelates, much more

(*e*) See above, p. 13. & seq. (*f*) Ibid. p. 14. & seq.
 (*g*) Dan. ch. vi. (*h*) Ibid. ch. iii. (*i*) 1 & 2 Mach.
 passim. (*k*) Vet. Testament. passim. (*l*) See above,
 p. 21. (*m*) Sciunt Universi Sacratissimos Canones ex-
 acte ab omnibus, & quoad ejus fieri poterit, indistincte
 observari. Concil. Trident. Sess. 25. cap. xviii. de reform.
 & alibi.

to any particular one, to dispense in these canons and general discipline, without a delegation to that purpose from the Pope as head of the church, or from a general council. They alone are canonically invested with that power, according to the principles of Roman Catholics (n).

True patriotism cherishes respect for rulers, and union of the people with them in every state. It strengthens the sovereign authority in the constitutional exercise of power, by concurring with the ministers of it, for the general good.

The maxims of the Gospel enforcing obedience to earthly rulers in temporal and civil concerns, are equally inimical to licentiousness and despotism, to unrestrained liberty, and absolute servitude. They condemn injustice whether committed by sovereigns or subjects, while they command charity towards all, and the forgiveness of injuries. The Gospel is a *law of liberty* (o), which is not to be used by christians as *a cloak of malice*, but in a manner becoming *the servants of God* (p).

A modern writer⁺ of high rank and reputation in this kingdom, has positively asserted on his own authority, that the principles of Roman Catholics and genius of their religion, are hostile to freedom, but perfectly calculated to favor despotism in monarchical and absolute govern-

(n) Inferior non potest dispensare in lege superioris. Axioma utriusque juris & commune.—Nihil, inconsulto. Sanctissimo Romano Pontifice, novum, aut in ecclesia hactenus in usitatum decernatur. Conc. Trid. Sess. 25. cap. xviii. de invocat. &c. alia etiam concilia passim.

(o) See above, p. 1. (p) 1 Pet. ii. 16.

+ Doctor Woodward
Bishop of Exeter

ment

ments (q). The absurdity and falsehood of this assertion, repeated with extraordinary confidence in many editions, have been demonstrated by some Roman Catholic apologists (r): We shall, therefore, only observe, that they are decidedly contradicted by the history of past and present times. *Alfred the Great* and *Edward the Confessor* were Roman Catholic princes; the former is stiled by historians the *founder* and the other the *restorer* of English laws. *Alfred's dome book* or code, with the addition of laws by *Edward*, gave rise to the collection of maxims and customs now known and distinguished by the appellation of *common law* (s). The high estimation in which these laws were held, is proved by the wishes and struggles of the English Barons, to wrest them from the first princes of the Norman line (t). These Roman Catholic Barons at length succeeded in the reign of king *John*; when headed by *Cardinal Langton*, Archbishop of Canterbury, they obtained in a conference with him at Runnemedes, on the 19th of June 1215, the great charter, or *Magna Charta*, the articles of which *secure the rights of all orders of men* (u). The ancient Republics of Florence, Pisa, and Sienna were established and governed by Roman Catholics, who still continue to support those of Poland, of Venice, of Genoa, of Ragusa, of Lucca, and of S. Marino. The Roman Catholics form the most considerable part of the Helvetic Union; and it is remarkable,

(q) See Present State of the Church in Ireland. Sixth Edit. Dublin, 1787. (r) Most Rev. Doctor Butler in his Justification, &c. 1787. Critical Review by an unbiassed Irishman. (s) Blackston. Comment. Intro. Sect. iii. (t) Hume Hist. in John, Henry III. and Edward I. (u) Idem. ibid.

that they have adopted a democratical, whereas the Calvinist or Zuinglian cantons have preferred an aristocratical form of government (x).

The religion of Róman Catholics is Christian. They conceive themselves obliged on that account to observe the maxims of the Gospel, which command obedience to the powers that rule (y), but authorised at the same time to remonstrate against the abuse of power. They have asserted that right, and established tribunals and assemblies to moderate and correct the despotism of rulers (z). Three centuries had elapsed from the date of the great English charter to the change of religion in that kingdom : During that long period, the entire nation was Roman Catholic, and enjoyed constitutional liberty and freedom. The desire of civil liberty, and the most extraordinary efforts to procure and preserve it inviolate, were not *then* considered as irreconcilable with the principles of Roman Catholics, or incompatible with the genius of their religion (a).

A tyrant king who, as contemporary writers remark (b), *never spared man in his anger, or woman in his lust*, controuled by his spiritual father in his criminal pursuits, wages war against him, and erects the standard of schism. Henry VIII. revolts against the faith of all Christendom, of which he had been but lately declared the *Defender* against Luther by Pope Leo X. The people are enslaved when their sovereign declares himself head of the church in England.

(x) Critical Review by an unbiaſſed Irishman, 1787.

(y) See above, p. 11. & seq.

(z) Hume Hist. during

that period.

(a) Idem. *ibid.*

(b) Ward's Cant.

Parliament, nobles, clergy, all ranks become the servile flatterers and slavish instruments of a dissolute, capricious, and arbitrary monarch. The nation was enslaved when Protestantism was introduced by this brutal and despotic prince. The fact is incontrovertible, and attested by writers notoriously prejudiced against Roman Catholics (*c*). The same despotism was exercised by his successors, till the accession of the house of *Stuart* to the throne. The celebrated author of *The Constitution of England* observes, that the history of those times reminds us of the description which Tacitus has given of the decrees and transactions of Tiberius, and the Roman senate (*d*).

A desire of liberty and constitutional exertions to procure it, were as conspicuous in the conduct of Irish Catholics as in that of any other description of Christians. This appears from the history of Ireland since the reign of Henry VIII. (*e*) and particularly in the proceedings of the Irish parliament in 1689, when James II. was in this kingdom. A learned and benevolent gentleman has lately published some acts of that Roman Catholic parliament (*f*). They prove to a demonstration, that the Irish Catholics of 1689, were not less solicitous to establish the independence and promote the prosperity of their country, than constant in adhering to the religion of their fathers.

(*c*) Hume Hist. Vol. iv. in Henry VIII. passim. Lome ch 3 and even Burnet Hist. Ref. See Bossuet Hist. Var. B. vii. and x. (*d*) Lome ibid. (*e*) See Curry's Historical Review. (*f*) William Todd Jones, Esq. see his Letters to PORTIA, and his other Tracts on this Subject.

The United States of America, far from considering the Roman Catholic religion as unfriendly to social liberty, not only sanctioned the exercise of it in the fullest manner, but likewise seconded the wishes of the Roman Catholics to have a resident bishop amongst them, and forwarded their petition to the Pope for that purpose: And in consequence an episcopal See has been erected at Baltimore in Maryland, and Doctor *John Carroll* appointed the first bishop, with full powers to govern all the Catholics of the united states, in quality of their spiritual and ecclesiastical superior. This amiable prelate dignifies his elevated rank by his virtues and great learning; of which he continues to give the most luminous proofs, to the great edification of people of all denominations.

It is, we presume, unnecessary to enumerate many other facts to prove, that the principles of Roman Catholics extend to every system and mode of government: We shall therefore only add one within our own observation, as it appears conclusive.

There are no people on earth more firmly attached to the Roman Catholic faith, or more respectful to its ministers than the subjects of the emperor in the Netherlands; and particularly in Brabant. Their ancestors continued under the dominion of *Philip* the second and his posterity, rather than risk the security and preservation of their religion by abetting the Calvinists, or adopting the principles of the revolution, and system of government introduced into Holland, and other neighbouring confederated states. On this principle, they persevered in their allegiance to the crown

crown of Spain ; when, from a combination of circumstances, they could have renounced it with impunity, by uniting with their neighbours (g). This religious zeal was constantly accompanied by an ardent love and desire of liberty. They made the full enjoyment of their particular privileges, the absolute condition of their allegiance to the house of Austria, and were generally happy in that enjoyment, till the inauspicious reign of the emperor *Joseph II.* This misguided prince indisposed them against his government, by enforcing decrees and orders contrary to the established constitution in church and state, which he had solemnly promised to preserve and protect. The clergy, nobility, and people complain, remonstrate, and threaten to no purpose : At length, they unanimously and peremptorily demand the restoration of their favorite charter (h). They recover it and all their privileges, without the smallest deviation from their religious principles, to which they continue attached with their usual inflexibility. It is not then true, that the Catholic system is hostile to the enjoyment of civil liberty, and only fitted to absolute governments (i).

But, says the right reverend historian of *the present state of the church of Ireland.* The Roman Catholics of Ireland can give no security for their allegiance to a protestant king or government, while their bishops take an oath of fidelity and obedience to the Pope. We should not now notice this objection, which has been often refuted, and particularly in some printed replies to his

(g) Strada Hist. passim.

(h) Denominated Joyeux Entrée

(i) See above p. 27.
lordship

lordship (*k*), if a gentleman possessing the hereditary abilities of his family, and improved in him by a polished education, had not just now revived the controversy, with an obvious design to excite alarm in the minds of Protestants, and to indispose the legislature itself against Roman Catholics, and their application for a restoration of the *elective franchise* (*l*). Before we proceed further on this subject, we must establish principles; the ignorance and misapplication of which, has excited and continued prejudices and obliquy against Catholics.

It is a fundamental article of the Roman Catholic faith, that *the Pope or Bishop of Rome as successor to St. Peter prince of the Apostles in that See, enjoys by divine right a spiritual and ecclesiastical primacy, not only of honor and rank, but of real jurisdiction and authority, in the universal church.* Roman Catholics conceive this point as clearly established in the scriptures (*m*), and by the constant tradition of the fathers in every age (*n*), as it is by the express decisions of their
general

(*k*) Justification, &c. by Doctor Butler. Defence, &c. by O'Leary, and others. (*l*) Essay on principles of civil liberty, &c. by C. F. Sheridan. Dublin, 1793.

(*m*) Matth. xvi. 17. 18. 19. John xxi. 15. 16. 17. Ib. x. 16. Luke xx. 32 & alibi. (*n*) Origen. hom. 5 in Exod. S. Athan. Epist. ad Fel. Pap. Epiph. in Anchorat. circa. init. Greg. Nazianz. de Mod. serv. in disp. Chrysoft. hom. 55 in Matth. Cyril. lib. ii. cap. 1. in Jo. Theoph. in cap. 9. Lucæ. Tert. de præscript. Hil. Com. in Matth. c. 16. Hier. in cap. 16. Matth. August. Serm. 201. tom. 5. Col. 335. in append. nov. edit. Idem. ib. Serm. 203. Max. Serm. 1 de S. Petro & Paulo. Paulin. Ep. 23 ad Sever. p. 149. edit. 1655. Leo Serm. 2. de Anniv. Assumpt. Greg. magn. lib. vi. Epist. 37.
2d

general councils, which they consider as infallible authority in points of doctrine (*o*). Hence they respect the Pope as the father and teacher of the faithful (*p*); and the Roman Church, the mother and mistress of all others (*q*). The chair of Peter (*r*) the apostolical Holy See (*s*), as the root of all other churches (*t*), and center of Catholic unity (*u*); to which, as St. Irenæus a father

ad Eulog. Iterum Epiph. in Ancorato. Chrysoft. in Jo. hom. 87. Ambros. in cap. ult. Lucæ. Leo Serm. 3. de assumpt. sua. Greg. magn. lib. 4. epist. 32. Theoph. in cap. ult. Jo. Bernard lib. 2. cap. 8. de confid. Iterum Chrysoft. hom. iii. in Act. Apost. Gelasius in Tract. apud Labb. Tom. 4. Concil. Col. 1215 & seq. All on the cited texts of Matth. John and Luke. Vide Cl. Mamach. in epist. ad Just. Febr. Idem in epist. sub nomine PISTRI ALETHIM ad Auct. anony. & de l'autorité des deux puissances Tom. ii. edit. Strasbourg 1788. (*o*) Concil. ii. generale. Constantinop. i. Convoc. a Damaso Papa Anno. 381. cont. Macedonium. Concil. Chalcedonen. A. 431. Concil. Misen. ii. Anno 787. act 2. apud Labb. Tom. 7. Concil. Constantinop. iv. Anno 869. Act i. Concil. iv Lateranen. Anno 1215. cap. v. Concil. Lugdunen. ii. Anno 1274. in prof. Fidei Græc. Concil. Constantien Anno 1414. in damnat. Wickleffi & Hus. Concil. Florent. Anno 1449 in decreto. Tandem Concil. Trident Annis 1545 & seq. Sess. xiv. cap. vii. (*p*) Concil. Florent. in definit. post Ephisinum Act 2. Anno 431. Vide etiam P. P. supra citatos passim. (*q*) Concil. Trid Sess. 7. de Baptismo Can. 3. Cyprianus Ep. 55 ad Corn. edit. Baluz. 1726. p. 86. (*r*) Hieron. Ep. x. ad Damas. Tom. 1. num. 2. edit. Paris 1721. Cyprianus Ep. 43 ad Plelem. Id. Ep. 70 ad Januar. Saturn. & Ep. 69 ad Corn. optatus Milivetan. lib. 2. contra Donatist. cap. 2. & alios P. P. communiter. (*s*) Concil. Ephes. p. 1. cap. 25. Ibid. act. 2 & 7. Concil. Milev. inter Ep. Aug. 176. Innoc. i. rescrip. ad Concil. Carthag. apud Labb. Concil. Flor. ibidem. Trid. Concil. passim. (*t*) Cyp. Ep. 45 ad Corn. Idem Ibid. August. in Psal. cont. Damatistas & alibi sæpe. Concil. Calc. Act. i. (*u*) August. Epist. 105. edit. Maur. Opt. Milev.

ther of the second century declares, “ *Every Church and all the faithful* should have recourse on account of her greater eminence or principality” (x) and St. Jerome writing to Pope Damasus says, “ following Christ alone as my first master, I am leagued in communion with *your Holiness* ; that is, with the chair of Peter. I know the church is built on that rock. Whoever eats the lamb out of this house is profane. Whoever is not in the ark of Noah shall perish during the deluge.—I was not acquainted with Vitalis, I reject Meletius, I do not know Paul. Whoever does not gather with you, scatters ; that is, he who does not belong to Christ, is antichrist.” (y) Communion with the Apostolical See has been considered at all times by Catholics as essentially necessary to preserve that unity of the church, which Christ promised under the guidance of one pastor (z),

Milev. lib. 2. cap. 2. cont. Parmen. Amb. Epist. 11. n. 4. Leo mag. Ep. 10 ad Epist. Vien. & Serm. iii. cap. ii. Tom. i. Cyprian. Ep. 43 & alibi sæpe. Hieron. lib. i. de Baptismo. Bernardus lib. 2. de Confid. c. 8. Alij. P. P. communiter & Concilia. Consule Baron. Nat. Alex. Fleury, Orsi & historicos passim.

(x) Ad hanc enim ecclesiam propter potiore principalem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles. Iren. lib. 3. cap. 3. (y) Ego nullum primum nisi Christum sequens, Beatitudini Tuæ, id est Cathedræ Petri communione consocior. Super illam petram edificatam ecclesiam scio. Quicumque extra hanc domum comederit, profanus est. Si quis in Arca Noe non fuerit, peribit, regnante diluvio . . . Non novi Vitalem ; Meletium respuo, ignoro Paulum. Quicumque tecum non colligit, spargit : hoc est, qui Christi non est, Antichristi est. Hier. ad Dam. 14. Tom. 4. Nov. edit. (z) And there shall be one fold and one shepherd. John. x. 16.

and which Catholics and Protestants acknowledge in the Nicene Creed (a).

The faithful however numerous and dispersed, *are but one body in Christ (b). There is but one body, one spirit, one Lord, one faith, one baptism (c). There is but one God, and one Christ,* says St. Cyprian, *and one chair established on Peter by the voice of the Lord. Another altar cannot be set up, nor a new priesthood established (d) : He considers, the chair of Peter as the principal church, from which the unity of priesthood has arisen, and to which perfidy cannot have access (e).*

This communion with the center of unity has proved a rampart against schism and innovation. Without it private judgment becomes a rule of faith, and spurns at the most sacred and best established authority. Subordination is destroyed, and every one makes choice of the religion most conformable to his *own* ideas, or combats every religion as a restraint on freedom of thought and action. The peace of society is disturbed by the frantic zeal of innovators and reformers in religion to establish their peculiar tenets; governments are at length overturned; and the reformers disavowing any authority but their own,

(a) I believe one Catholic and Apostolic Church. Nicene Creed in the book of Common Prayer by Grierison, 1767.

(b) Rom. xii. 5. (c) Eph. iv. (d) Deus unus est, & Christus unus, & una ecclesia, & Cathedra una super Petrum, Domini voce fundata. Aliud altare constitui, aliud sacerdotium novum fieri non potest. Cyprian. Ep. 43. & 55.

(e) Ad Petri Cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est, ad quam perfidia non possit habere accessum. Id. Epist. 59.

become

become disunited: Their followers are the Apostles of innovation in their turn, and there is no end to schisms and religious warfare. History proves the truth of these observations (f).

The oath taken by Roman Catholic bishops at their consecration was devised to strengthen this union with the chair of Peter, and to repel schismatics and suspected persons from the episcopal ministry. It is, therefore, a matter rather of curiosity than importance, to enquire when it was introduced, as no length of time can justify it if intrinsically bad. The high antiquity of it is nevertheless a strong proof, that it is not of a seditious tendency, or subversive of the allegiance and respect due to the temporal and civil power; because it cannot be conceived, that *all* the bishops of the church, during many centuries, were so ignorant as not to discover that, or so corrupt and wicked as to abet sedition, and perjure themselves:

A form of an oath of obedience to the Pope is transcribed in the *diary of the Roman bishops*; compiled in the seventh, or at the commencement of the eighth century (g): S. Boniface, archbishop of Mentz, swore obedience to the Holy See at his consecration in 723; and as it was not considered an innovation at that time, we must conclude on acknowledged principles of accurate criticism, that the oath was of an earlier date, and not first introduced on that occasion (h).

(f) See the historians of all ages of the church, particularly Fleury. Orsi. Nat. Alex. Bossuet. Hist. of Var. Mamachi as above, and others passim. (g) Liber diurnus Romanorum Pontificum. Vide Mamacchium ibid. & Zachariam Diff. Lat. (h) Vide Indiculum Bonifacii.

An oath then of canonical obedience to the successor of Peter, was sworn almost eleven hundred years ago. In the eleventh century it became more general, particularly in the western patriarchate; and has been taken by every bishop of it in communion with the See of Rome, in all states, monarchical, republican or mixed; whether governed by Catholics, Protestants, Calvinists, Zuinglians, Lutherans, Mahometans or Pagans, without causing any uneasiness or jealousy to the respective rulers; who considered it only, what in fact it is, a sworn promise of *canonical* fidelity and obedience to the head of the church and centre of unity, without any reference to civil and temporal concerns.

It is therefore perfectly innoxious, and does not in any manner affect the rights of sovereignty. If it did, Catholic princes and states jealous, as any others can be, of their independence and prerogatives, would not have permitted it to be taken by their subject bishops; at times too, when princes were at variance with the Pope, as has been frequently the case.

The late emperor Joseph in his most violent paroxysm of resentment against PIUS VI. who with equal prudence and fortitude opposed his innovations, and whimsical plans of church reform, did not object to it.

The protestant bishops in England and Ireland, swear obedience to the respective metropolitans, without the important saving clause, *salvo meo ordine*, which is expressed in the form of oath taken by Catholic prelates. Will Mr. Sheridan accuse or suspect his lordship of Cloyne of disloyalty

loyalty to the king, because he swore obedience to the archbishop? He cannot. Why? Because his lordship's oath applies directly and solely to an ecclesiastical superior; who, as such, can ex-act no more than *cononical* obedience (i). On this principle, the consecration oath of Catholic bishops is harmless.—Bishop Burnet apologizing for Cranmer says, that his hero did not take the pontifical oath without scruple, and salved his conscience by protesting, that he did not intend by this oath to restrain himself from complying with what he owed to his *conscience, to his king, and to his country* (k): “A proviso,” as Bossuet remarks, “quite needless: For who of us imagines he engages himself by this oath to any thing that is contrary to his conscience, or the service of his king and country? Far from thinking we prejudice any of these, it is even expressed in the oath, that we take it without prejudice to the *rights of our order* in society; *salvo meo ordine*. The submission which is sworn to the Pope in *Spirituals*, is of a different order from what we naturally owe to our prince in *temporals*; and without protesting, we have always well understood, that the one does not interfere with the other (l).”

The occasion, the place, the solemn ceremony with which the oath is tendered, every circumstance respecting it, corroborates this remark of the great Bossuet. The parties are ecclesiastics, and all the ceremonies prescribed on the occasion have an immediate reference to objects

(i) See the form of this oath after the book of common prayer printed by Grierson. (k) Burnet. Hist. Ref. (l) Bossuet. Hist. Var. B. vii. Num. ii.

purely spiritual and ecclesiastical. The Pontifical itself expressly determines, that the obedience promised by our bishops at their consecration, is merely *canonical*; as appears from the following questions, which the consecrating prelate puts to the bishop elect.

“ *Question II.* Are you willing to receive, to
 “ teach, and observe with veneration, the tra-
 “ ditions of the Orthodox Fathers, and the *de-*
 “ *cretal constitutions* of the holy and apostolical
 “ See?

Answer. I am willing.

Ques. III. Are you willing to render entire fidelity, subjection, and obedience to Blessed Peter the Apostle, to whom the power of loosing and binding was given by God; and to his Vicar our Lord the Pope N. N. and to his successors the Bishops of Rome, *according to canonical authority*?

Ans. I am willing (*m*).

We need not remark, that *decretal constitutions* and *canonical authority*, in the general acceptation

(*m*) Q. II. Vis traditiones orthodoxorum patrum, ac decretales sanctæ & apostolicæ sedis constitutiones veneranter suscipere, docere, ac servare? R. Volo.

Q. III. Vis beato Petro Apostolo, cui a Deo data est potestas ligandi, ac solvendi; ejusque vicario Domino nostro, Domino N. Papæ N. suisque successoribus, Romanis Pontificibus, fidem, subjectionem, & obedientiam, secundum canonicam auctoritatem, (per omnia) exhibere? R. Volo. Pont. Rom. de Consecrat. Elect. in Episc.

✕ This has not been translated. fully

of

of our canonists, are confined to objects purely spiritual and ecclesiastical; and that of course, the consecration oath of our bishops can extend to no other; unless we admit a palpable contradiction in the pontifical. The oath, as we have already observed, (*n*) is no more than a bond of that union with the Holy See, which all Catholic bishops are obliged to preserve, and of the respect they owe to the successors of St. Peter.

In this sense only has it been taken by all Catholic Bishops. The present Pope in a letter to the metropolitans of Germany declares, that there is nothing in it contrary to the laws and customs of the empire (*o*); and although he denounced the archbishop of *Sens*, the bishops of *Aulun*, *Viviers*, and *Orleans*, and such others of the French clergy as had sworn to maintain and support the ecclesiastical code decreed by the national assembly, suspended from the exercise of their ecclesiastical functions; he does not charge them with having violated any temporal subjection or allegiance due to him, in consequence of their consecration oath; notwithstanding their having invaded both his temporal and spiritual rights (*p*). It is therefore a gross insult offered to the understanding and feelings of the Irish Roman Catholic bishops, to charge them with perjury or insincerity in taking the oath of allegiance to his majesty, by representing it as incompatible with their oath of canonical obedience to the

(*n*) See above P. 35.

(*o*) Sed nec vera est commentitia juramenti collisio cum legibus & constitutionibus Imperii. Resp. Pii. vi. ad Metr. 1789. Ed. Leod. P. 399. (*p*) Brevia Pii vi. ad Card. de Lomenie, nec non ad clerum & populum gallicanum. 23 Feb. 13. Ap. 1791. & 19 Mar. 1792.

purely spiritual and ecclesiastical. The Pontifical itself expressly determines, that the obedience promised by our bishops at their consecration, is merely *canonical*; as appears from the following questions, which the consecrating prelate puts to the bishop elect.

“ *Question II.* Are you willing to receive, to
 “ teach, and observe with veneration, the tra-
 “ ditions of the Orthodox Fathers, and the de-
 “ cretal constitutions of the holy and apostolical
 “ See?

Answer. I am willing.

Ques. III. Are you willing to render entire fidelity, subjection, and obedience to Blessed Peter the Apostle, to whom the power of loosing and binding was given by God; and to his Vicar our Lord the Pope N. N. and to his successors the Bishops of Rome, according to canonical authority?

Ans. I am willing (*m*).

We need not remark, that *decretal constitutions* and *canonical authority*, in the general acceptation

(*m*) Q. II. Vis traditiones orthodoxorum patrum, ac decretales sanctæ & apostolicæ sedis constitutiones veneranter suscipere, docere, ac servare? R. Volo.

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Pope, who alone is empowered to alter it. The form, or wording of it, may not appear to every one as necessary now as in times of schism, anarchy, and violence, when it was first adopted; "but, as Thomassinus who makes this remark" observes, "it is better to use remedies that are not absolutely necessary, than fall into those evils that have heretofore made them necessary (q)."

We now hope that after what we and others (r) have observed on the general complexion and tendency of this famous oath, any explanation of its particular clauses is unnecessary. Under this hope we would rest satisfied, if the learned writer of the *Essay* already mentioned (s), had not in very few lines repeated the most malevolent comments on the words *persequar & impugnabo*, in order to alarm the protestant mind, and to deter the legislature, if possible, from restoring the *elective franchise* to the Roman Catholics of Ireland (t). The true meaning of these words, and absurdity of different forced interpretations of them, have been already demonstrated from correct grammar, sound logic, and the nature of things, by Catholic writers (u); to whose publications we beg leave to refer this gentleman; and shall only add for your further instruction, and general information, the result of a correspondence with the Holy See, which ought, in future, to dissipate every cavil, and effectually prevent further controversy on that subject.

(q) See the divine right of Episcopacy by Revd. J. Milner, London, 1791. Thomas ch. 46. (r) See Dr. Butler's Justification. O'Leary's Defence. Milner ib. (s) P. 32 & 38. (t) P. 129. (u) See Dr. Butler's Justification. O'Leary's Defence. Milner ibid.

The Roman Catholic archbishops of Ireland at their last meeting in Dublin, addressed a letter to the Pope, wherein they described the misrepresentations that had been recently published of their consecration oath, and great injury to the Catholic body arising from them: They expressed their fullest conviction that the oath obliging them only to canonical obedience to his Holiness, and communion with the centre of unity, was perfectly reconcileable with their loyalty as subjects, and the allegiance they had sworn to their gracious sovereign king George III. They professed a determination to observe both oaths, and to preserve their communion with the Holy See inviolate: Reflecting, however, on the ignorance of most Protestants respecting the oath, with which they seemed only acquainted from the calumnious publications against it: The prelates abovementioned suggested to the Pope, that some declaration or explanation of the oath, and particularly of the words—*Hæreticos persequar & impugnabo*, from himself, or by his authority would, probably, remove the alarms of well meaning Protestants, and confound the prejudiced: who by their misrepresentations of the oath endeavoured to blast the prospects and expectations of Catholics to obtain an emancipation from the penal code; which they had reason to hope for, from the clemency of his majesty, and wisdom of the legislature. They concluded, with submitting these considerations to his Holiness, and requesting an answer whenever his constant solicitude for the universal church, and occupations would permit.

After.

After due deliberation at Rome, the congregation of cardinals appointed to superintend the ecclesiastical affairs of these kingdoms, returned the following answer, by the authority and command of his Holiness: It is faithfully translated from the latin original, a true copy of which is transcribed on the opposite columns.

Most illustrious and most
reverend Lords, as
Brothers.

Perillustres & Rmi. Do-
mini uti Fratres.

We perceive from your late letter the great uneasiness you labour under since the publication of a pamphlet, entitled—*The present state of the church of Ireland*—from which our detractors have taken occasion to renew the old calumny against the Catholic religion with increased acrimony; namely, that this religion is by no means compatible with the safety of kings and republics; because, as they say, the Roman Pontiff being the father and master of all Catholics, and invested with such great authority, that he can free the subjects of other kingdoms

Ex nuperis literis vestris summopere vos commoveri intelleximus, quod cum in lucem prodierit quidam libellus de præsentī Statu Ecclesiæ Hiberniæ, occasionem inde cœperint obrectatores nostri, veteris calumniæ adversus Catholicam religionem acrius refricandæ, nullo scilicet modo posse hanc salva regum, ac rerum publicarum incolumitate, consistere. Cum enim, inquiunt, Romanus pontifex omnium Catholicorum pater ac magister sit, ac tanta præditus auctoritate, ut aliorum regnorum subditos a fide, ac sacramen-

to

kingdoms from their fidelity and oaths of allegiance to kings and princes; he has it in his power, they contend, to cause disturbances and injure the public tranquillity of kingdoms with ease. We wonder that you could be uneasy at these complaints, especially after your most excellent brother and apostolical fellow-labourer the archbishop of Cashel (x), and other strenuous defenders of the rights of the Holy See, had evidently refuted, and explained away these slanderous reproaches in their celebrated writings. What advantage then can result from any new declaration of this apostolical See, which you request, for the purpose of defending, explaining, and vindicating her rights from accusations? It would only tend to raise up fresh enemies against

to regibus, ac principibus præstito relaxare possit, eundem facili negotio turbas ciere, ac publicæ regnorum tranquillitati nocere posse propugnant. Miramur his vos querelis turbari potuisse, cum præsertim præclarissimus iste frater vester & consors apostolici muneris Archiepiscopus Casselliensis, alique strenui jurium apostolicæ sedis defensores maledicta ista convicia egregiis scriptis refutarint plane ac diluerint. Quid igitur proderit, novam nunc quemadmodum petitis, edi ab hac apostolica sede declarationem, ut sua jura tuentur, explicet, atque a criminationibus vindicet? Nihil hoc esset aliud, quam adversus ipsammet Catholicam fidem novos excitare hostes. Ea enim est hujus nostri

(x) The late truly excellent Doctor James Butler, who departed this life in July 1791: A most zealous pious prelate and loyal subject.

against the Catholic faith itself: For it is the design and determination of evil-minded men in these times, to combat the very faith, under the pretence of attacking the rights of the apostolical See; and to overturn and destroy the union with the apostolic chair of Peter, which Catholic churches all over the world steadfastly preserve: Do not then be dismayed at these attempts: Their calumnies have been already often refuted; so that all they can do now is to revive the old ones as new, to muster up their scattered forces, to weave over again the same loosened cobwebs. That most holy bishop, not less celebrated for his wisdom than his piety, St. Francis of Sales was perfectly convinced that these reproaches were repeated, and propagated amongst the vulgar, merely to raise tumult, and to render weak minds uneasy: Of this he has recorded a clear

nostri temporis improborum hominum mens, atque animus, ut dum certare se simulant adversus apostolicæ sedis jura, contra ipsam tamen fidem intentant aciem, eamque unitatem, quam Catholicæ universi orbis ecclesiæ cum apostolica Petri cathedra firmissimè retinent, convellere, ac labifacere conantur. Itaque ad hujusmodi conatus nolite expavescere; jam enim toties eorum calumniæ repulsæ sunt, ut nihil nunc agant, quam vetera ut nova proponere, instaurare disjecta, detenta retexere. Probe jam noverat Sanctissimus ille, nec sapientia minus quam pietatis laude clarissimus antistes Franciscus Salesius, nonnisi ad ciendas turbas, atque ad imbecillos animos commovendos, agitari hæc passim, ac in vulgus jactari. Qua de re luculentissimum ille testimonium

clear testimony in his 764th letter, vol. vi. edit. Paris 1758; which we earnestly advise you not only to peruse, but likewise to consider it as a prudent regulation to direct your conduct. Do you also discover the treachery in like manner, and teach the people committed to your care what is right; that they may learn to avoid the snares that are laid for them, lest they should go astray. This as being not only becoming your piety, but also deriving from your authority, will make the deeper impression on the minds of the faithful committed to your pastoral care, and will prove your vindication against the calumnies of slanderers. We judge from our opinion of your learning, that the rights of the apostolic See cannot be unknown to you, and that you are not unacquainted with the arguments by which they can be supported. in this controversy

um edidit epistola 764. tom. vi. Edit. Parisien. An 1758; quam vobis, non perlegendam modo, sed ut providam adhibendæ moderationis normam præ oculis habendam valde consulimus. Eodem exemplo, vos quoque insidias detegite, & populos vestræ sollicitudini commissos docete, quæ recta sunt, ut a laqueis, quos ante pedes struunt, declinare discant, ne in transversum agantur. Id sane cum vestra pietate dignum, tum etiam a vestra auctoritate profectum, multo magis fidelium vestræ pastoralis curæ concreditorum mentibus infidebit, atque ab obrectatorum calumniis vindicabit. Minime enim vobis pro vestra doctrina ignotum esse arbitramur, quænam sint apostolicæ sedis jura, quibusque argumentis propugnari possint. In hac causa illud accuratissime est distin-

tröversy a most accurate discrimination should be made between the genuine rights of the apostolical See, and those that are imputed to it by innovators of this age, for the purpose of calumniating. *The See of Rome never taught, that faith is not to be kept with the Heterodox: That an oath to kings separated from Catholic communion, can be violated: That it is lawful for the bishop of Rome to invade their temporal rights, and dominions. We too consider an attempt or design against the life of kings and princes, even under the pretext of religion, as an* HORRID AND DETESTABLE CRIME.

His Holiness Pius VI. has not, however, disregarded your requests; and therefore, in order to effectually remove every occasion of cavil and calumny, which, as you write, some borrow from the words in the form of oath of obedience

distinguendum, quæ sibi jure optimo vindicet apostolica sedes ab iis, quæ ad inferendam calumniam a novatoribus hujus sæculi eidem affiguntur. Nunquam Romana sedes docuit. *Heterodoxis fidem non esse servandam; violari posse juramentum, regibus a Catholica communione disjunctis præstitum; pontifici Romano licere temporalia eorum jura, ac dominia invadere. Horrendum vero, ac detestabile facinus etiam apud nos est, si quis unquam, atque etiam religionis prætextu, in regum ac principum vitam audeat quidpiam, aut moliatur.*

Verum neque etiam in nullo pretio haberi voluit postulationes vestras sanctissimus pontifex Pius VI. Ut enim omnis carpendi, ac calumniandi eradicetur occasio, quam quidam, ut scribitis, sumunt ex verbis formulæ juramenti

obedience to the Apostolic See, that bishops are required to take at their consecration—I will prosecute and oppose heretics, &c. to the utmost of my power (y), which words are maliciously interpreted as the signal of war against heretics, authorising persecution and assault against them as enemies; whereas the pursuit, and opposition to heretics which the bishops undertake, are to be understood as referring to their solicitude and efforts in convincing heretics of their error, and procuring their reconciliation with the Catholic church: His Holiness has graciously condescended to substitute in place of the antient form of oath, that one which was publicly repeated by the archbishop of *Mobilow*, to the great satisfaction of all the court of Petersburg

ti obedientiæ apostolicæ sedi præstandæ, & ab episcopis in eorum consecratione adhibendæ, *Hæreticos pro posse persequar & impugnabo*, & quam quasi classicum ad bellum iis indicendum, & tanquam hostes persequendos, atque impugnandos malevole interpretantur, non intelligentes, eam persecutionem, atque impugnationem, quam contra hæreticos episcopi suscipiunt, ad illud studium, ac conatum referri, quo eos ad sanio rem mentem perducere, ac ecclesiæ Catholicæ reconciliare nituntur, SANCTITAS SUA benignè annuit, ut loco præcedentis juramenti formulæ, altera subrogetur quæ ab Archiepiscopo *Mobilovien-si*, tota plaudente Petropolitana aula, ipsaque Imperatrice adstante, palam

(y) No one word in the English language corresponds exactly to *persequar* as used here. It never signifies *persecution*. We have adopted the bishop of Cloyne's translation of it. See Doctor Butler's *Justification*, p. 85. & seq.

terburgh, in presence of the empress; and which we transmit to you with this letter.

Mean time, most illustrious prelates, you who are the sentinels of the Lord, and by the inspiration of divine grace and favor of the apostolic See have undertaken the administration of those most respectable Irish Sees; adhere with firmness to this chair of Peter, in which the Lord has deposited the word of truth. Preach the gospel of Christ in all patience and doctrine: Shew yourselves on all occasions the example of good works, in learning, in integrity, in gravity, the sound word, irreprehensible. If you conduct yourselves in this manner, as we doubt not but you do, and will continue to do with increased ardour, you will not only by your fortitude and constancy

lam perfecta est, quamque his litteris alligatam ad vos transmittimus.

Cæterum, præfules amplissimi, qui isthic agitis excubias Domini, florentissimasque istas Hiberniæ ecclesias, divina gratia adspirante, ex apostolicæ sedis gratia administrandas suscepistis, huic Petri cathedræ in qua Dominus posuit verbum veritatis, firmiter adhærete. Prædicare evangelium Christi in omni patientia, ac doctrina: In omnibus præbete vosmetipsos exemplum bonorum operum, in doctrina, in integritate, in gravitate, verbum sanum, irreprehensibile. Hæc si feceritis, quemadmodum jam fecisse, et deinceps incensius facturos non dubitamus, non modo vestra virtute, ac constantia male contextas calumnias propulsabitis, verum

constancy set those ill-contrived calumnies at defiance, but even *your adversaries shall be ashamed, having no evil to say of you.*

In reality, who is there that does not know what the Roman church the mother and mistress of all others, preaches, teaches, and commands, on the duty of obedience from subjects to earthly powers?

At the very commencement of the yet infant church, blessed Peter prince of the Apostles instructing the faithful, exhorted them in these words, "*Be ye subject to every human creature for God's sake : Whether it be to the king as excelling, or to governors as sent by him, for the punishment of evil doers, and for the praise of the good ; for so is the will of God, that by doing well you may silence the ignorance of foolish men.*" The Catholic church

verum etiam qui ex adverso sunt verebuntur, nihil habentes malum dicere de vobis.

Enimvero quis est, cui non perspicua sint illa quæ ecclesia Romana omnium mater & magistra de præstanda a subditis seculi potestatibus, obedientia, prædicat, docet, ac præcipit?

Ab ipso nascentis ecclesiæ exordio princeps apostolorum beatus Petrus fideles instruens, ita eos hortabatur—*Subiecti estote omni humanæ creaturæ propter Deum : Sive regi, quasi præcellenti, sive ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum, quia sic est voluntas Dei, ut beneficientes obmutescere faciatis imprudentiam hominum ignorantium.*—His præceptis instituta Catholica ecclesia

church being directed by these precepts, the most renowned champions of the christian name replied to the Gentiles when raging against them, as enemies of the empire, with furious hatred; *we are all constantly praying* (Tertullian in Apologet. chap. xxx.) *that all the emperors may enjoy long life, quiet government, a loyal household, a brave army, a faithful senate, an honest people, and general tranquillity.* The bishops of Rome have not ceased to inculcate this doctrine, especially to missionaries, lest any ill will should be excited against the professors of the Catholic faith, in the mind of those who are enemies of the christian name. We pass over the illustrious proofs of this fact preserved in the records of antient Roman pontiffs; of which yourselves are not ignorant. We think proper, notwithstanding, to remind you of a late admonition of that most wise Pope

BENE-

ecclesia, quum gentiles furentibus odiis adversus christianos, tanquam imperii hostes debacarentur, præclarissimi christiani nominis defensores respondebant: Precantes (Tertul. in Apologet. cap. 30.) *sumus omnes semper pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitum fortem, senatum fidelem, populum probum, orbem quietum.—* Id ipsum Romani pontifices Petri successores inculcare non destiterant, præsertim ad missionarios, ne ulla Catholicæ fidei cultoribus, ab hostibus Christiani nominis crearetur invidia. Præclarissima in hanc rem veterum Romanorum pontificum monumenta proferre prætermittimus quæ vos ipsi non ignoratis. Verum nuperrimum sapientissimi pontificis Benedicti

BENEDICT XIV. who in his regulations for the English missions, which are likewise applicable to you, speaks thus, "*The vicars apostolic (b) are to take diligent care that the missionaries behave on all occasions with integrity and decorum, and thus become good models to others; and particularly that they be always ready to celebrate the sacred offices, to communicate proper instructions to the people, and to comfort the sick with their assistance; that they by all means avoid public assemblies of idle men, and taverns The vicars themselves are particularly charged to punish in such manner as they can, but severely, all those who do not speak of the public government with respect.*"

England

nedicti XIV. monitum vobis in memoriam revocare arbitramur, qui in iis regulis, quas pro missionibus Anglicanis observandas proposuit, quæque vobis communes sunt, ita inquit.—*Sedulo incumbant vicarii apostolici, ut missionarii probe honesteque in omnibus se gerant, quo aliis bono exemplo sint; & imprimis sacris officiis celebrandis, opportunisque institutionibus populo tradendis, atque infirmis opera sua sublevandis præsto sint, ut a publicis otiosorum cætibus, & cauponis omnimode caveant At potissimum ipsimet vicarii, omni qua possunt ratione, severe tamen illos puniant, qui de publica regimine cum honore sermonem non habent.*

Testis

(b) The Roman Catholic bishops in England being without fees in that kingdom, are not ordinaries. They are denominated from some of the ancient British fees, mostly in the Ottoman dominions; and deriving their jurisdiction entirely from the apostolical See, they are styled *Vicars apostolic*, or *Apostolical Vicars*. This is the case also in Scotland, Holland, and some other Protestant states.

England herself can witness the deep rooted impressions such admonitions have made on the minds of Catholics. It is well known, that in the late war which had extended to the greater part of America, when most flourishing provinces inhabited almost entirely by persons separated from the Catholic church, had renounced the government of the king of Great Britain; the province of Canada alone, filled as it is with almost innumerable Catholics, although artfully tempted, and not yet forgetful of the old French government, remained most faithful in its allegiance to England. Do you, most excellent prelates, converse frequently on these principles: Often remind your suffragan prelates of them: When preaching to your people, exhort them again and again *to honor all men, to love the brotherhood,*

Testis autem Anglia ipsamet esse potest quam alte istiusmodi monita in Catholicorum animis radicatus egerint. In nupero enim, quo tota fere America conflavit bello, cum florentissimæ provinciæ, in quibus universa fere gens a Catholica ecclesia disjuncta immoratur, magnæ Britanniaë regis imperium abjecissent, sola Canadensis provincia, quæ Catholicis pene innumeris constat, quamquam callidis artibus tentata, atque etiam avari Gallorum dominii haud immemor, in obsequio tamen Anglorum persistet fidelissime. Hæc vos, egregii antistites, crebris usurpate sermonibus, hæc episcopis suffraganeis vestris sæpius in memoriam revocate. Cum ad populum pro concione verba facitis, iterum atque iterum illum admonete, *omnes honorare, fraternitatem diligere, Deum timere,*

hood, to fear God, to honor the king.

timere, regem honorificare.

Those duties of a christian are to be cherished in every kingdom and state, but particularly in your own of Great Britain and Ireland, where, from the benevolence of a most wise king and other most excellent rulers of those kingdoms towards Catholics, no cruel and grievous burden is imposed; and Catholics themselves experience a mild and gentle government. If you pursue this line of conduct unanimously, if you act in the spirit of charity, if while you direct the people of the Lord, you have nothing in view but the salvation of souls, adversaries will be ashamed (we repeat it) to calumniate, and will freely acknowledge that the Catholic faith is of heavenly descent, and calculated not only to procure a blessed life; but likewise as St. Augustin observes in his

138th

Quæ quidem christiani hominis officia cum in omni regno, atque imperio colenda sunt, tum maxime in istis vestris Brittannico & Hibernico, in quibus regis sapientissimi, aliorumque præclarissimorum regni proconum ea est in Catholicos voluntas, ut non asperum, ac grave jugum imponant cervicibus vestris, sed leni, ac blando regimine ipsi etiam Catholici utantur. Hanc agendi rationem si unanimes retinueritis, si omnia vestra in charitate fiant, si id unum, respexeritis in regenda plebe Domini, salutem nimirum animarum verebuntur, (iterum confirmamus) adversarii quidpiam dicere de vobis, ultroque fatebuntur, Catholicam fidem non modo ad beatam vitam assequendam, sed etiam ut Divus Augustinus inquit (Ep. 138.) in

epistola

proce

138th letter addressed to Marcellinus, to promote the most lasting peace of this earthly city, inasmuch as it is the safest prop and shield of kingdoms. *Let those who say, (the words are those of the holy doctor) that the doctrine of Christ is hostile to the republic, produce an army of such soldiers as the doctrine of Christ has required; let them furnish such inhabitants of provinces, such husbands, such wives, such parents, such children, such masters, such servants, such kings, such judges, finally such payers of debts, and collectors of the revenue, as the doctrine of Christ enjoins; and then they may dare to assert that it is inimical to the republic: Rather let them not hesitate to acknowledge, that it is, when practised, of great advantage to the republic. The same holy doctor, and all the other fathers of the church with one voice most clearly demonstrate by invincible arguments, that the whole of this salutary*

epistola ad Marcellinum, ad terrenæ hujus civitatis firmissimam pacem, atque ad regnorum columen, ac præsidium tutissimum a cælo esse delapsam:—Qui doctrinam Christi, verba sunt S. Doctoris, adversam dicunt esse reipublicæ, dent exercitum talem, quales doctrina Christi esse milites jussit; dent tales provinciales, tales maritos, tales conjuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales judices, tales denique debitorum redditores, & exactores ipsius fisci, quales esse præcipit doctrina christiana, & audeant eam dicere adversam esse reipublicæ; imo vero non dubitent eam confiteri magnam, si ei obtemperetur, salutem esse reipublicæ.—Hujus porro salutaris doctrinæ constantem, ac firmam integritatem nonnisi in Catholica societate consistere, ac vigere, quæ videlicet communione cum Romana sede velut sacro

salutary doctrine cannot exist with permanent consistency and stability; or flourish, except in the Catholic society, which is spread, and preserved all over the world by communion with the See of Rome as a sacred bond of union, divinely connecting both. From our very high esteem and affection for you, We earnestly wish that the great God may very long preserve you safe. Farewell.

Rome 23. June 1791.

As your lordship's most affectionate brother,
L. Cardinal Antonelli Prefect.
A. Archbishop, Adanen,
Secretary.

To the Lords Archbishops of the kingdom of Ireland.

From an audience had of his Holiness on the ninth day of June, 1791.

THE archbishops metropolitans of the kingdom of Ireland represented

sacro unitatis vinculo divinitus adstricta per totum orbem diffunditur, ac sustentatur, idem S. Doctor, cæterique unanimi consensu ecclesiæ patres invictis plane argumentis apertissime demonstrant. Deus optimus maximus vos incolumes diutissime servet quemadmodum enixe optamur pro summo nostro erga vos studio ac voluntate. Valet.

Romæ, 23 Junii, 1791.

Amplitudinum vestrarum
uti frater studiosissimus,
L. Cardinalis Antonellus Præfectus,
A. Archiepiscopus Adanen.
Secretarius.

Dominis Archiepiscopis
Regni Hiberniæ.

Ex audentia sanctissimi
habita die 9 Junii,
1791.

Archiepiscopi metropolitani totius regni Hiberniæ Sanctissimo domino

sented to his Holiness, that from the ignorance or malice of some persons, certain expressions in the form of the oath prescribed in the Roman Ritual to be taken by bishops at their consecration, and by archbishops on receiving the *Pall* (c), have been misinterpreted, which has added new perplexities to those which they daily experience in a kingdom where the Catholic faith is not the religion of the state: Wherefore, they humbly requested, if it should appear expedient to his Holiness, that he would vouchsafe to apply a remedy by some act of his apostolical vigilance. His Holiness on this report being made to him by

mino exposuerunt quorundam inscitia vel improbitate in alienum sensum detorqueri quasdam voces, quæ reperiuntur in formula juramenti ab episcopis in eorum consecratione, atque ab archiepiscopis in receptione *pallii*, juxta rituale Romanum præstandi, atque propterea cum præter eas difficultates, quæ in regno, in quo Catholica fides non dominatur, quotidie occurrunt, in novas etiam conjiciantur: Unde quatenus Sanctitati suæ opportunum videatur, demisse petere, ut aliqua apostolicæ providentiæ ratione consulere dignetur. Sanctitas sua ad mei infra scripti relationem,

(c) *Pall* is a sacred ornament peculiar to archbishops, sent to them by the Pope as a symbol of metropolitan jurisdiction. Pope St. Gregory the Great mentions it in a letter to all the Illyrian bishops, lib. ii. Epist. and xxii. letter; also *ibid.* xxiii. letter, vol. iii. edit. Paris 1714, where he says, "that he sent the *Pall* to archbishop John according to custom, *de More*." St. Gregory died in 604. John III. elected Pope in 560, in his letter to Edaldus archbishop of Vienne, mentions the *Pall* in like manner. *Ibid.* The figure of the *Pall* is conspicuous in the primatial arms of the Protestant metropolitans of Armagh and Dublin.

by me the underwritten, all circumstances of the case maturely considered, was graciously pleased to grant that the bishops of the kingdom of Ireland at their consecration, and the archbishops on receiving the *Pall*, may use the same form of oath, which was taken by the archbishop of *Mohilow* (d) in the empire of the Moscovites by permission of his said Holiness; which is as follows:

nem, rebus omnibus mature perpensis, benigne indulgit, ut episcopi regni Hiberniæ in eorum consecratione, atque archiepiscopi in receptione *pallii* ea utantur juramenti formulâ, qua ejusdem Sanctitatis suæ permissu, archiepiscopus *Mobiloviensis* usus est in Imperio Moscorum, quæ est hujusmodi.

I N. N. &c. as in the Roman Pontifical to the clause—*All Heretics, Schismatics, and Rebels, against our said lord, and his successors aforesaid, I will, to the utmost of my power, prosecute and oppose* (e)—which is entirely omitted: Afterwards the words—the *Cardinal Prefect of the S. Congregation for propagating*

Ego N. N. prout in pontificali Romano usque ad clausulam—*Hereticos, schismaticos, & rebelles, eidem domino nostro, vel successoribus prædictis, pro posse persequar, & impugnabo*—quæ penitus omittitur: Postea verba hæc—*Cardinalem præfectum sacre Congregationis propagandæ*

(d) Mohilow was erected into an archbishopric, with a chapter, by the present Pope. The first archbishop Stanislaus Siestrzencewez was appointed in a consistory at Rome, 21 December 1783, and is still living.

(e) Bishop of Cloyne's translation.

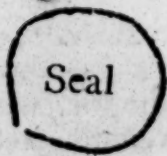
pagating the Faith, are substituted instead of the Cardinal Ponent in the Congregation of the Sacred Council. The form concludes with these words: I will observe all and every one of these things the more inviolably; as I am firmly convinced that there is nothing contained in them, which can be contrary to the fidelity I owe to the most serene king of Great Britain and Ireland, and to his successors to the throne. So help me God and those holy Gospels of God. And thus I promise, and engage.

I N. N. Archbishop,
or Bishop, &c.

Dated at Rome in the house
of the said Sacred Congregation
the 23d day of June,
1791.

L. Cardinal Antonelli Prefect.

A. Archbishop Adanen.
Secretary.



dæ fidei præpositæ sufficiuntur verbis—Cardinalem proponentem in Congregatione sacri concilii.—Formula hisce verbis terminatur: Hæc omnia, & singula eo inviolabilius observabo, quod certior sum nihil in illis contineri, quod fidelitati meæ erga serenissimum magnæ Britanniæ & Hiberniæ regem, ejusque ad thronum successores debitæ adversari possit. Sic me Deus adjuvet, & hæc sancta Dei Evangelia. Ita promitto, et spondo. Spondo

Ego N. N. Archiepiscopus
vel Episcopus,
&c.

Datum Romæ ex Ædibus
præfatæ sacre Congregationis
hac die 23 Junii, 1791.

L. Cardinalis Antonellus Præfectus.

A. Archiepiscopus Adanen,
Secretarius.

Locus
+
Sigilli.

The above interesting documents need no comment. We defy the ingenuity of bigotry and prejudice to urge any solid objection to the consecration oath of Roman Catholic bishops, after the full and candid explanation of it from such high and competent authority; which has, notwithstanding, condescended, for the sake of peace, to expunge the clause in it which gave most offence; because it was the least understood.

The writer of the *Essay* we have alluded to (f) feels also extremely indignant at the *spirit of proselitism* which prevails amongst Catholics; *the most perturbed spirit*, he says, (g) *that ever spread hatred and dissention amongst the sons of men*; and observes in the next following page, *that it is not the doctrine of the Catholic religion but of its hierarchy*; and exhorts the Catholic Laity *to distinguish between their God and their priest, between their religion and their priesthood, between their articles of faith and other doctrines of a very different nature, which priest-craft has almost in all sects contrived to graft upon religious faith, to encrease the temporal power, and the emoluments of the priesthood.*

Do not be shocked, dearest Brethren, at these groundless and foul imputations. They have been repeated a thousand times by infidel writers and scoffers of revealed religion, when endeavouring to destroy it under the pretence of reforming abuses; which exist only in their imaginations. We have too favourable an opinion of Mr. Sheridan's information and respect for

(f) Page. 31. 37. 40 & seq.

(g) Vide *Essay* P. 129.

christianity, to rank him amongst these philosophers ; though he has been surpris'd into assertions not warranted by the principles of either Protestants or Catholics, or of any other denomination of christians (*b*).

The genuine spirit of *proselitism* is coeval with the gospel, and congenial to its maxims. The Apostles were inspired with it on receiving a commission from their divine master *to teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost*, when he also promised *to be with them* in this work of *proselitism, to the end of time* ; and of course with their successors in the apostolical ministry, as the Apostles were not to live for ever (*i*).

Encouraged by this animating promise, they and their disciples preached *Christ crucified* (*k*), that *one Lord*, that *one baptism* which he had ordained, and that *one faith* (*l*), *without which*, as we are assured by St. Paul, *it is impossible to please God* (*m*). *The Lord daily added to their society, such as should be saved* (*n*), in conformity to his promise when comparing his church to a flock, he said : *other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd* (*o*). The apostles, their disciples, and successors in every age, have thought it their precise duty to gain proselites to this *one faith*, to this *one society*, to this *one fold* ; and uniformly taught that salvation

(*b*) See hereafter p. 63 & seq. (i) Matth. xxviii. 16, 20. (k) Philip. ii. 8. 1. Cor. i. 23. (l) Eph. iv. 5. (m) Heb. xi. 6. (n) Act. ii. 47. (o) John x. 6.

cannot be otherwise obtained. This doctrine is clearly established in the recited and other passages of the scriptures. It is presumption in any one who acknowledges their divine authority to enquire, why our Redeemer has so ordered it? *His ways are unsearchable: His judgments inscrutable.*

For this *one* Faith the martyrs bled. Their blood invigorated the plants of christianity. Nations and individuals of every description; the barbarous, the civilized, the powerful, emperors, warriors, philosophers, orators; all become proselites to the gospel, and bend under its self-denying, but salutary yoke. We ourselves are indebted to this evangelical spirit of *proselitism*: Without it, our apostle St. Patrick would not have exercised his ministry in Ireland; and we might have remained in the darkness of paganism as long as the more northern nations of Europe.

That the zeal for proseliting has been sometimes indiscreet, and not always regulated by the gospel, cannot be denied; no more than that religion has too often been made the pretext for accomplishing the most flagitious designs: To conclude from thence in general unqualified terms, that *the spirit of proselitism is the most preturbed that ever spread hatred and dissensions amongst the sons of men*, is illogical. Were we to argue always in this manner, we might as reasonably conclude, that every government, every establishment, every institution however perfect in themselves, are all equally condemnable; because they have been, and from the frailty of man must be,
fre-

frequently abused. It is absurd to condemn a principle which may be abused, unless the abuse follows from it as a necessary consequence ; which is not the case with respect to the evangelical spirit of proselitism.

The gospel teaches peace and good will to all mankind : It inculcates forgiveness of injuries ; patience and resignation under the dispensations of providence. Apostolical missionaries are meek and humble of heart (*p*), and all things to all men to save all (*q*).

The Christian Religion was not, as the impiety of Mahomet, propagated by the sword ; nor was the introduction of it into any state or kingdom generally marked by bloodshed, treason or sedition.

The Spaniards are said to have exercised great cruelties in Mexico, Peru, and other parts of America (*r*). From some recent publications on this subject, and particularly from the authentic letters of *Cortez* published by *Flavigny* it appears, that the disgusting narratives of cruelties exercised against *Montezuma*, *Atapaliba*, *Guatimozin*, &c. are forged (*s*). A late historian of Mexico (*t*), and others (*u*) contend on very good grounds, that bishop *las Casas* has misrepresented facts, and highly exaggerated some cruelties committed by the Spaniards, in his different reports to the emperor Charles V.—However that may be, it is

(*p*) Matth. ii. 29. (*q*) 1 Cor. ix. 22. (*r*) Robertson Hist. Amer. & alii. (*s*) Journal Hist. & Lit. 1779.
 (*t*) Clavigero Hist. Mex. (*u*) French Encyclopedists
 Verb. Las Casas Feller. Dictionaire Hist. Liege 1790.

certain,

certain, that the missionaries loudly condemned every instance of cruelty, as contrary to the spirit and precepts of religion (x).

If the preachers of reform in Europe during the sixteenth century, had been influenced in like manner by gospel principles, their progress would not have been generally disgraced, as it was, by tumult, insurrection, and warfare (y): We shall draw a veil over these excesses originating from human perversity, and not from the tenets of christianity which condemn them.

When Mr. Sheridan pronounced his invective against a *profeliting spirit*, he did not recollect, that it is not confined to the church of Rome. It appears from the canons, Synodal acts, and other authentic records of every particular denomination of christians, that the ordinary possibility of salvation out of the church, is not admitted. On this principle, each church presuming herself the only true one, enjoins *profelitism*; particularly to her ministers, whose peculiar duty it is to guide others in the paths of truth and happiness. It is needless, and would prove tedious, to enumerate the different consistorial acts of Lutherans, Calvinists, Zinglians, and other sects of the continent, on this subject (z): We shall, therefore, confine ourselves to the authentic decisions and ordinances of the protestants and presbyterians of these kingdoms.

(x) Robertson *ibid.* (y) Bossuet. *Hist. Var. & alii.*
passim. (z) Consule inter alios Bohem. de jure can.
Protest.

The eighteenth of the thirty-nine Articles of Religion in England and Ireland declares that "*they also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to form his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.*" This declaration excludes not only Atheists, Deists, Jews, and others who do not believe in Christ, from Salvation; but likewise those who do not believe his doctrine.

The book of common prayer authorized by the protestant churches of England and Ireland orders, that on certain days the confession of faith, commonly called the creed of St. Athanasius, be sung or repeated by the minister and people standing (a); because, as the eighth of the thirty-nine articles of religion published by authority of queen Elizabeth declares, "*it (the Athanasian Creed) can be proved by most certain warrants of holy Scriptures.*" This creed begins thus: "*Whosoever will be saved: Before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.*" It concludes with these words "This is the Catholic Faith, which except "*a man believe faithfully, he cannot be saved (b).*" The protestant Bishop Pearson in his exposition of the creed, confirms this doctrine of exclusive salvation.

(a) Book of Common Prayer. Dublin, 1767, by Grier-
son. (b) Ibid.

In the form of consecrating bishops prescribed by the protestant church of Ireland, the archbishop or other appointed consecrating bishop, is required to propose the following questions to the bishop elect.

“ *Question III. Will you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?* ”

Answer. I will do so by the help of God.

“ *Ques. IV. Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God's word; and both privately and openly to call upon, and encourage others to do the same?* ”

Ans. I am ready, the Lord being my helper.

The questions proposed to priests and deacons on the same subject, are similar; and all obviously designed to enforce the duty of *proselyting*, by teaching and exhorting with wholesome doctrine, (supposed to be preserved in the church of England) and to *withstand and convince the gainsayers*, such as Roman Catholics, Calvinists, Zuinglians, Socinians, and numberless others most undoubtedly are. The Protestant bishops, priests and deacons are not only required to be ready with all faithful diligence to *drive away all erroneous and strange doctrines contrary to God's word*, (such as the peculiar and discriminating tenets of every

christian sect differing from the church of England must appear to every protestant in communion with her) but likewise to *call upon* and *encourage* others both *privately* and *publickly* to do the same.

The kirk of Scotland is not less explicit on the subject of exclusive salvation; which is the very foundation, and vital principle of gospel proselitism. In their confession of faith ratified by parliament in 1560 they say, Article xvi. "As we believe in one God, Father, Son, and Holy Ghost, so we do most constantly believe, that, from the beginning, there hath been, and now is, and to the end of the world shall be, *one* Kirk, that is to say, *one* company and multitude of men, chosen by God, who rightly worship and embrace him by *true* faith in Christ Jesus. . . . which Kirk is catholic, that is universal; because it containeth the elect of all ages, &c. out of which kirk *there is neither life, nor eternal felicity*, and, therefore, we utterly abhor the *blasphemy* of them that affirm, that men, which live according to equity and justice, shall be saved, what *religion that ever they have professed* (c)." In another confession of Faith used to this day in the Kirk of Scotland, which was agreed upon by a general assembly of their divines at Westminster 1647, and confirmed by parliament in 1649, the church is thus described, "the visible church, which is also catholic or universal under the gospel, (not confined to one nation, as before, under the law,) consists of all those throughout the world, that profess the *true* religion, and of their children, and is the *kingdom* of our Lord Jesus Christ, the *house*

and family of God, out of which there is no ordinary possibility of salvation (d)". Calvin taught this doctrine to his proselytes, when explaining the nature of a visible church, he says (e) " Out of " its bosom, no remission of sins, no salvation is " to be hoped for, according to Isaiah, Joel, and " Ezechial . . . so that it is always highly pernicious to depart from the church."—The doctrine then of exclusive salvation being grounded on the infallible word of God, is equally admitted by Protestants, Presbyterians, and Roman Catholics; nor can it possibly be controverted by any one who acknowledges the Scriptures as a Rule of Faith. The spirit of proselitism is a necessary consequence of it; and if more operative amongst Catholics than other denominations of christians, they have the merit of greater consistence, and adherence to principle. Charity impels them to bring the strayed sheep to the *one* only safe fold, in which they conceive themselves comprehended: Protestants, and other christian sects, if under the same impression, should act in like manner. No greater charity can be exercised: But this spirit of proselitism, if charitable, is mild and persuasive: It conveys instruction and makes converts, not by the sword of persecution, by sedition, or insurrection; but by dispassionate argument, by humility, by christian benevolence, and by the exemplary conduct of gospel teachers. These should be the arms and protection of every champion of a religious warfare.

The author of *the case of the Roman Catholics*, quoted by Mr. Sheridan (f), speaks *honestly* and

(d) Conf. Ch. xxv.

(e) Instit. Lib. iv. cap. 1.

(f) Essay, P. 127.

therefore *usefully* when he says “ the religion of
 “ Catholics teacheth them to be obedient to go-
 “ vernors ; but it teacheth them also, to propa-
 “ gate their spiritual doctrines in opposition to
 “ government.” We shall add ; that in this they
 follow the example of the Apostles, and primitive
 christians ; who propagated the gospel in opposi-
 tion to governors that persecuted them, consider-
 ing they were obliged to *obey God rather than men*
 (g) ; but at the same time, were the most peace-
 able and dutiful subjects in the empire (h).

The zealous and eloquent preacher of the con-
 secration sermon at Lullworth Castle in August
 1790 has observed these precepts, and combined
 them with unshaken loyalty to the king and obe-
 dience to the laws, in his admired discourse on
 that solemn occasion (i). Convinced, as *he* was,
 that the Roman Catholic Church is, *the one fold*
governed by one shepherd, as mentioned by JESUS
 CHRIST (k), he considers that day *glorious for the*
church of God, and for the prelate elect, &c. (l).

This pious exclamation and effusion of joy are
 perfectly reconcileable with the *motto* extracted
 from the new Hampshire bill of rights ; because
 although—“ liberty of conscience be the birth
 “ right of every man, and an exclusion of any reli-
 “ gious test for ever”—it is also the duty of every

(g) Acts v. 29.

(h) See above P. ii & seq.

(i) The consecration sermon was preached by the Rev. Charles Plowden, the celebrated author of many tracts published at London in the years 1790, 91 & 92 on the proceedings of English Catholics, and principles of their religion.

(k) See above P. 63.

(l) See Sheridan's Essay &c. P. 126 & seq.

man to procure all necessary information on the important point of religion, and of every pastor in particular, to instruct the ignorant, and combat errors against the *one* faith, in a meek inoffensive manner. The preacher, therefore, exults at the opportunity afforded by the appointment of Doctor Carroll bishop elect, to the newly erected See of Baltimore; *to establish the faith of Peter upon the ruins of those errors*, as Catholics conceive, *which the first inhabitants carried forth with them from Great Britain* (m). There is nothing in these words injurious or offensive to any Protestant State, or to the united states of America; where the Roman Catholic faith is making an astonishing progress, without exciting any alarm to the government (n).

The Roman Catholic clergy of this kingdom do not disturb the state, or violate the laws by the spirit of *proselytism*. They do not *procure*, *incite*, or *persuade* Protestants or others to become Catholics by *officious*, *clandestine*, or *improper methods*. They conceive such attempts as contrary to the spirit of their ministry as they are to the prohibition of the legislature (o). But when freely called

(m) See Sheridan's Essay P. 126 & seq. (n) The entire sermon &c was reprinted by Wogan, Dublin 1790. (o) See act. parl. ch. 49. An. 21 and 22. Georgii iii. regis. The words procure, incite or persuade are vague, and in some parts of the kingdom have given rise to jealousies between Protestant and Catholic clergymen: In the last act of the British legislature passed in the year 1791 for the further relief of English Catholics, that entire restraining clause has been omitted: If it shall be judged expedient to restrain it in Ireland, it is humbly suggested that the meaning of procure, incite, or persuade may be determined, in order to prevent equivocation, and further jealousies.

upon,

upon, as they are frequently by the sick to reconcile them to the church of Rome, they do not nor cannot hesitate to minister that consolation.

The genuine spirit of *proselitism* is not then that *most perturbed one which ever spread hatred and dissensions amongst the sons of men*, as Mr. Sheridan is pleased to assert (*p*). No. It originates in the gospel, which enjoins *the prudence of the serpent*, and *the simplicity of the dove* (*q*). It is not the doctrine of the Roman Catholic hierarchy and priesthood only, contrived for the unworthy purposes mentioned by him (*r*): No. It is the doctrine of christianity, of the Catholic church, of the Protestant church, of the Presbyterian Kirk, of the Lutheran Consistories, of the Zuinglian Canons, and of every individual who holds the gospel as a rule of Christian Faith (*s*). The attempt to sow division between the Catholic flock and their pastors, by insinuating an absurd distinction between God and the priesthood, between the hierarchy and religion, is as impotent, as it is ungenerous and insidious (*t*).—The Apostles were bishops.—This cannot be denied by any consistent protestant. They preached the necessity of *one* faith, of *one* church, of *one* fold, in order to obtain salvation: They laid down their lives in defence of this doctrine, and to the last moments made proselites to it. The Roman Catholic hierarchy of this day contend that they teach the same doctrine.—Let them be refuted by fair

(*p*) See above P. 61. (*q*) Matth. x. 16. (*r*) See above P. 61. (*s*) Ibid. 66. (*t*) Essay, &c. P. 129.

argument, and not insulted with calumnious assertion (*u*).

The tenet of exclusive salvation does not authorize any christian to pass a particular sentence of eternal damnation on persons who differ from him in religious belief. Invincible ignorance and invincible necessity truly such, excuse from the guilt of heresy and schism. We cannot be thoroughly acquainted with the dispositions of a departing soul, nor judge whether it be worthy of *love* or *hatred*. That judgment is reserved to God, who alone is acquainted with the secrets of our hearts: The necessity of being a member of the true church, to obtain salvation, is acknowledged by every description of christians (*x*): It is, therefore, incumbent on every man to seek the truth with earnestness, and to embrace it with avidity in the important business of religion; at the risk of property, honors, and even of life itself, when they cannot be enjoyed without forfeiting our title to Heaven.

Mr. Sheridan likewise asserts in the same peremptory manner, “ that the *priestcraft doctrine* “ of exclusive salvation which has *generated* the “ spirit of proselitism, follows from the doctrine “ of papal *infallibility* as a *natural* inference (*y*); “ of that most audacious *assumption* of pontifical “ arrogance—that impious *usurpation* of a di- “ vine attribute (*z*): It is *this*, he says, which “ has proved the fatal source of *all* the hatred, dif-

(*u*) See an excellent work on the doctrine of exclusive Salvation, entitled “ Charity and Truth, by H. E.—Also Doctor Hay—Sincere Christian, vol. II.” (*x*) See above P. 66. (*y*) Essay, &c. P. 131. (*z*) Ibid. P. 130.

“ sentions,

“fentions, intolerance, and persecutions, which
“have so frequently prevailed among christians,
and so often disgraced christianity (a).”

Vox vox prætereaque nihil.

We have already observed (b), that catholics are obliged to believe as an article of their faith, that the Pope or Bishop of Rome, as successor of St. Peter, is the supreme visible head of the church on earth, and centre of catholic unity; with a primacy by divine right of real authority and jurisdiction in the universal church; and that all catholics owe him canonical respect and obedience on that account (c): It is likewise an article of catholic faith, that the *Church* of Christ is infallible in her doctrinal decisions and canons, on points of faith and morals; because he promised to be with her to the end of the world (d). Catholics, therefore, are obliged to adhere implicitly to such decrees and canons of the church assembled in general council and confirmed by the Pope, as to Rules of Faith: They are also obliged in like manner to submit to similar decisions and decrees of the Pope, when expressly or tacitly assented to, or not dissented from, by the majority of bishops representing and governing the church dispersed. On these points all Catholics are agreed, as on immutable articles of their faith; but they are divided on the question of *personal* infallibility in the Pope, and independent of any expressed or tacit confirmation, approbation, or acquiescence in his decrees by the the church assembled, or dispersed. No Catholic ascribes infallibility to the Pope, considered only

(a) Ibid. P. 131. (b) P. 33 & seq. (c) P. 37. & seq. (d) Matth. xxviii: 20.

as an individual of society, or as a writer publishing his own private opinions: No Catholic is so absurd as to consider him impeccable in any respect.

Many Catholics contend, that the Pope when teaching the universal church, as her supreme visible head and pastor, as successor to St. Peter, and heir to the promises of special assistance made to him by JESUS CHRIST (*e*), is infallible; and that his decrees and decisions in that capacity are to be respected as rules of faith, when they are dogmatical or confined to doctrinal points of faith and morals. Others deny this, and require the expressed or tacit acquiescence of the church assembled or dispersed, to stamp infallibility on his dogmatical decrees. Until the church shall decide upon this question of the schools, either opinion may be adopted by individual Catholics, without any breach of Catholic communion or peace. The Catholics of Ireland have lately declared (*f*), “That it is not *an article of the Catholic faith*, nor are they *thereby required to believe or profess—that the Pope is infallible.*”—without adopting or abjuring either of the recited *opinions*, which are open to discussion while the church continues silent about them. The infallibility of the *church*, is an article of Catholic faith (*g*): the infallibility of the Pope is not; and may be embraced or rejected as an opinion, according to the judgment formed of the arguments for and against it. The disavowal of the Pope’s infallibility as an opinion, made a part of

(*e*) See Doctor Hay, sincere christian and other controversies.

(*f*) 17th March 1792.

(*g*) See Doctor

Hay *ibid.*

an oath proposed to the English Catholics, by private authority, in the year 1791 : A great majority of them objected to that, and other clauses of the oath, while others of rank and respectability adopted the whole. The British legislature did not avail itself of this division to reject the petition of English Catholics, but with a liberality and magnanimity to be ever remembered with most lively gratitude by all his Majesty's Roman Catholic subjects, generously substituted the oath which the Irish Catholics had approved and taken since the year 1773, in place of the newly proposed one in England, that had caused an alarming division in the Catholic body of that kingdom (*b*). It may be asked again, as it has been already several times, how can the infallibility of the church be manifested by her decisions, whereas general councils are infrequent, and cannot be assembled without great difficulty ? We answer by observing, that general councils, however useful and highly expedient on particular emergencies of the church, are not absolutely neces-

(*b*) See the case stated by Francis Plowden Esq. conveyancer of the middle Temple. London 1791. To this learned gentleman the Catholics of these kingdoms are much indebted, for his very zealous exertions in preserving union amongst them on orthodox principles : His brother Charles Plowden. (See above p. 68.) also Rev. John Milner, of Winchester, Rev. Mr. Pilling of London and others, will be long remembered by British and Irish Catholics on the same account. Their firmness at a very critical period in reprobating an oath (See above P. 74) which had been condemned as unlawful, on Catholic principles, by bishops Walmesley, Talbot, Gibson and Douglass the apostolical vicars in England ; likewise by the bishops of Ireland and Scotland, by some Universities, by many Theologians, and finally, by the Holy See, renders them highly respectable. See their different publications on that interesting occasion.

fary. Our divine Redeemer promised to be with the church for ever. His promises to the apostles; particularly to St. Peter, and their successors, were to be realized to the end of time. As governors of the church, under his heavenly guidance, and with his promised assistance, they have from time to time assembled together in general councils to expound the faith, and preserve it inviolate from the assaults of heretics and schismatics; but as from various circumstances these assemblies are always difficult, and sometimes impracticable, they on such occasions apply to their supreme head and primate the bishop of Rome, whose decrees on doctrinal points of faith and morals are respected by all Catholics, whether they consider him as infallible or not: The acquiescence of the majority of bishops in these decrees of the apostolic see, renders them completely decisive and infallible. The errors of the primitive heretics, before the first Nicene general council in the year 325, were condemned by the bishops of Rome. In after ages various heresies and errors were reprobated by their successors in the chair of Peter; and since the last general council at Trent, in the sixteenth century, the erroneous doctrines of *Bajus*, *Jansenius*, *Molinos*, *Quesnel*, *Fenelon*, *de Hontheim* or *Febronius*, *Eybel*, and of numberless others on points of faith; and many erroneous propositions, destructive of christian morality, have been anathematized by the Popes. Notwithstanding the opposite opinions of Catholics respecting the Pope's *personal* infallibility when pronouncing solemnly, or, as it is termed, *ex cathedra* on points of faith and morals, these different condemnations, in various ages, have been uniformly approved by the church, dispersed
and

and represented by the majority of the bishops; this is fully sufficient to preserve the living authority and infallibility of the *Church*, which is an article of Catholic faith. No Pope has ever *usurped* or *assumed* the attribute of *personal* infallibility, as essentially connected with his primacy of jurisdiction in the universal church; which, as all Catholics believe he enjoys by divine right, *jure divino*. We defy Mr. Sheridan, or any other, to prove, that *one* in the long catalogue of Popes, has ever proposed the *personal* infallibility of the bishops of Rome, as we have explained it and as Catholics understand it, to the universal church, *to be believed and professed by the faithful as an article of Catholic faith*. A limited infallibility is ascribed by some Catholics to the successors of St. Peter. They never *impiously* arrogated it to themselves, as Mr. Sheridan pretends (i): Nor would he discover any *impiety* in the writings of Catholic theologians that ascribe a limited infallibility to the Popes. We beseech him to read the advocates of that *opinion*, before he again qualifies it as *impious*. The Pope's *personal* infallibility is not, nor was it ever (we repeat it) an article of Catholic faith; wherefore neither Paul IV. nor any other Pope at any time to the present, would have excommunicated the Irish Roman Catholics for declaring, as they have done, "*that the Pope's infallibility is not an article of Catholic faith, and that they are not thereby required to believe or profess, that the Pope is infallible*" (k).

Neither is the doctrine of exclusive salvation, as explained above (l), a corollary of the Pope's

(i) P. 130 & 131.
P. 63 & seq.

(k) Ibid. P. 131.

(l) See above

infallibility, as the learned gentleman also asserts (m); nor is it necessarily connected with it.

Catholics, however, divided on the question of papal infallibility, are unanimous in asserting the doctrine of exclusive salvation in the *one* true faith and church: We have remarked, that this doctrine is not peculiar to them (n). How then can such general doctrine admitted by all who acknowledge the scriptures as a rule of faith, be the necessary consequence or corollary of the Pope's *personal* infallibility, which is not admitted by some Catholics, and is denied by all who are not in communion with the see of Rome? No general conclusion can be drawn from premises which are not generally admitted, and much less from premises that are denied. Mr. Sheridan is equally illogical when he says (o), "If the Pope be not infallible, it *cannot* be criminal to differ from him, and not being criminal, it cannot be *punishable*." This proposition requires explanation; as conclusions may be drawn from it subversive not only of the Pope's authority, but likewise of the obedience due to kings and superiors of every kind—A modern leveller might take occasion from it to argue thus—"If the king, the lord lieutenant, the legislature, the privy council, the judges, the magistrates, the bishops, our generals and other superiors be not infallible, it *cannot be criminal* to differ from them; and not being criminal, it cannot be *punishable*: But neither his majesty, nor any one of the above-mentioned, nor all of them together are infallible: Therefore, it is not *criminal*, nor

(m) Essay, &c. P. 132.
(o) Essay, &c. p. 132.

(n) See above P. 66.

punishable to differ from them." We do not wish to insinuate that Mr. Sheridan is an advocate for such doctrine.

Such Catholics as deny a limited infallibility in the Pope, acknowledge his authority as supreme visible head of the universal church (*p*). They obey him in that quality, which does not necessarily imply infallibility, and assent to his dogmatical decrees, when not dissented from by the church assembled in general council, or dispersed speaking by the majority of bishops. These decrees are assented to by such Catholics, not on account of any *personal* infallibility in the Pope, which they deny; but on the authority of the *Church* which they believe infallible (*q*).

We have observed, that the Pope's primacy of jurisdiction is an article of Catholic Faith (*r*). Catholics owe him respect and canonical obedience on that account. Every bishop is entitled to canonical obedience when exercising his spiritual and ecclesiastical jurisdiction within the limits of his diocese; not because he is infallible, which no one admits, but because he is authorized to govern and direct the flock assigned to him by the church, as their pastor and superior. Ecclesiastical supremacy and infallibility are not to be confounded—They are perfectly distinct.

In consequence of his primacy the Pope exercises spiritual and ecclesiastical jurisdiction in the universal church: Communion with the holy See has ever been considered as essential to Catholic

(*p*) See P. 33 & seq. (*q*) See Dr. Hay, *ibid.* and our catechisms. (*r*) P. 33 & seq.

union (s). " But the patronage of the Roman Catholic Hierarchy, Mr. Sheridan observes," " though now in the hands of an ecclesiastic is a *temporal* power to all intents and purposes. " The nomination to bishopricks is a *temporal* " power, a power now in the hands of laymen, in " the hands of the respective sovereigns of every " country ; and *no where* bestowed by ecclesiastical authority, excepting in the case of the titular bishops of Ireland (t)."

This statement of the learned gentleman is far from being exact. Patronage as distinguished from canonical institution, without which Catholic ecclesiastics cannot exercise clerical jurisdiction, is frequently in the hands of laymen. The right of exercising this patronage, of presenting or nominating to benefices, is a *privilege granted by the church* to particular families, or corporate bodies, whose ancestors, predecessors, or themselves, have rendered important services to religion, by protection, donation or otherwise : The exercise of this right does not, however, constitute the pastor.

The person presented or nominated to a parish by any one enjoying the right of patronage, is to be examined by the bishop, who judges of his information, conduct and general fitness for the cure ; and who alone can give him canonical institution, and ecclesiastical jurisdiction. Persons nominated by privileged families or others, are frequently declared unqualified by the bishops : In such cases, another and another must be presented in due time and canonical form ; other-

(s) Ibid.

(t) Essay, &c. p. 134.

wise, the right of presenting is lost for that time, and sometimes entirely forfeited. Such are the dispositions of our canons respecting the right of presentation to parishes (*u*). No lay person can without this privilege, exercise any right of presentation or nomination to rectories or parishes: As to the bishops, who are successors of the apostles, and appointed *by the Holy Ghost to govern the Church of God* (*x*); their ministry as *ambassadors* of Christ (*y*), and *dispensers* of the mysteries of God (*z*), is eminently spiritual and ecclesiastical; and as such is perfectly independent of any temporal power or authority. *I send you*, said Jesus Christ to the apostles, *as the Father hath sent me* (*a*) *Go teach all nations* (*b*). He erected the edifice of his church on the apostles, and principally on St. Peter (*c*). From them only, and not from any earthly power, did their successors to the present day, receive that divine mission, that commission to teach, which was originally given to St. Peter, and the other apostles by our divine Redeemer; who could not have it from any other than his heavenly Father.

The primitive fathers confirm this divine legation of the apostles and their successors the bishops; to whom the government of the church is committed. "Let no one, says St. Ignatius, do any thing concerning the church without the bishop (*d*)". Tertullian desires, "the

(*u*) Concil. Trident. Sess. xxv. item jus canonicum commune. (*x*) Acts xx. 28. (*y*) Eph. vi. 20. (*z*) 1 Cor. iv. 1. (*a*) John xx. 21. (*b*) Matth. 28. 19. (*c*) Matth. xvi. 18. 19. John x. 16. Ibid. xxi. Luke xxii. 31. and elsewhere in the Scriptures. See Dr. Hay's Sincere Christian, vol. 1. (*d*) Epist. ad Magnes.

"priests

“ priests and deacons not to baptize without permission from the bishop for the honour of the church (e)”; and the canons of the apostles prohibit priests and deacons from officiating without consulting the bishop, and obtaining his consent, “because the people being committed to the care of the bishop, he is answerable for their souls (f)”. S. Irenæus (g), S. Cyprian (h), S. Firmilian (i), S. Jerome (k), and all the succeeding fathers frequently repeat the same doctrine (l).

The apostles appointed their own immediate successors—By them *Linus* was placed in the chair of Peter (m), *Polycarp* in the See of Smyrna (n), and St. John gave bishops to several cities in Asia (o). St. Peter on leaving Antioch appointed *Evodius* his successor (p).—On their decease, the clergy elected the bishops in presence of the people, then not numerous, and generally Saints, who were called upon to attest the conduct of the persons that might be elected, lest an improper choice should be made; and that, as S. Cyprian observes, “the bishop might be elected before the people acquainted with the conduct of each,” and also “that the crimes of the bad, and merits of the good might be published, to render that ordination just and lawful, which had been examined by the judgment, and good will of

(e) De Bapt. cap. 17. (f) Can. 38. (g) Lib. 3. cap. 3. (h) Epist. 3. 27. 66. Num. 3. (i) Apud Cyp. Ep. 73. (k) Ep. 54. ad Marc. (l) Communiter & passim. (m) Irenæus lib. 3. cap. 3. Euseb. Hist. lib. 3. cap. 2 & 4. (n) Hieron. de Script. Eccl. Tom. 4. cap. 17. (o) Idem ibid. cap. 9. (p) Chrysost. Hom. in S. Ignat.

“ all (q).” The good will of the people, and election of the clergy were not always acquiesced in by the metropolitan and provincial bishops; who, and particularly the metropolitan, finally appointed to the vacant Sees; for as Pope Celestin I. remarked (r), “ The people ought to be directed, “ not followed; and it is our duty, when they “ are ignorant of what they should or should not “ do, to advise them, and not to agree with “ them.”

. In the beginning, all the people being few, were present at these elections: Afterwards, to prevent confusion and disorder, the principle and most sensible only, assisted at them (s). The people in either case never concurred in the *election*, except by force, and contrary to the canons.— The choice made by the clergy in presence of the people was but a preliminary to the final and real appointment of a bishop; which was reserved to the bishops of the province, and principally to the metropolitan; who frequently rejected the person chosen by the clergy before the people, as unfit (t).

When the Metropolitans apprehended disturbances at an approaching election, they frequently deputed a bishop in quality of visitor to the clergy and laity of the vacant See, with a commission to pacify and unite them. In these cases, the

(q) Ep. 68. p. 114. edit. Paris. Ibid. Pag. 113. (r) Ep. 5. ad Episcop. Apul. & Calab. S. *Celstin* died in 440. (s) Vide *Bellarmin.* de Clericis lib. 1. cap. 5. ed. Ven. *De Marca.* Concord. Sac. & Imp. lib. 8. cap. 2. *Thomas.* vet. & nov. disc. lib. 2. cap. 1. *Sixtus Senen.* lib. 5. Bibl. (t) Concil. Nic. Can. 4. Tom. 2. Col. Labb. item *Devoti Instit.* Can. Tom. 1. Titulo v.

clergy did not proceed to an election, but preferred a recommendation or petition in favour of some one, signed by them and the people, to the visitor; which, after he had confirmed it by a written sentence or decree, was presented to the metropolitan, who had always the principal share in these appointments; and who after consulting with the bishops of his province, ratified or laid aside the recommendation, as he thought most adviseable for the service and good of the church. This appears from the letters of Pope S. Gregory the great (*u*). Several forms of these decrees are preserved by Baluze (*x*).

After the religion of Christ had been embraced by entire provinces and kingdoms, the former discipline as to the appointment of bishops became impracticable. The multiplication of christians was not always accompanied with the zeal and fervour of primitive times: Too many were influenced by a spirit of party, and became factious—the meetings appointed to recommend bishops were tumultuous, and often sanguinary: Under the pretext of preserving peace, magistrates and governors assisted at them with soldiers, to forward their private interested views.

To prevent those enormities in future, the right of electing bishops was confined to the cathedral chapters or prebendaries in the twelfth century. This discipline is expressly sanctioned by the decretals of Gregory IX. who died in 1241 (*y*). This regulation lessened, but did not entirely re-

(*u*) Præsertim lib. 1. 6. & 13. Epist. Edit. Paris 1705.

(*x*) Formul. Antiq. promot. Epis: Edit. Venet. (*y*) Decret. Tit. de electione. Vide Devoti ibid.

move the disorders. Partizans forcibly attended at the elections with arms, and frequently prevented them by riot and bloodshed.—The canon law is filled with recitals of the feuds and dissensions occasioned by them—Leo X. also mentions some in his confirmation of an agreement between him and Francis I. of France (z)—*Thomassinus* likewise relates several instances of such factious proceedings, particularly in France (a); where many chapters were deprived of their privileges to elect (b). Pope Innocent IV. about the middle of the thirteenth century refused to restore it to the canons or prebendaries of Rheims, “left,” as he says in his letter to them, “Ye should by “again abusing our apostolical permission rend “asunder the See of Rheims (c).” A legate of Adrian V. who presided at an election for the See of *Bezier* in 1276, excommunicated the factious authors of great riots and atrocities on the occasion; and observes, that *in many places the elections had been effectually prevented by the multitude of people assembled, and encouraged by the children of iniquity (d).*—This is mentioned in a canon of that Synod, which also denounces other punishments against the guilty (e). These punishments were renewed in a Synod at *Auch* in Gascony, assembled in the year 1279 (f).

At length, Clement V. (g) and Benedict XII. (h) in the fourteenth century reserved the election of bishops in several cathedral churches to the apostolic See. This reservation became

(z) See page 86. (a) Thom. 2. lib. 2. cap. 33.
 (b) Ibid. (c) Ibid. (d) Apud Labb. Col. Concil.
 (e) Ibid. (f) Ibid. (g) Extravag. Etsi in temp. de
 præbend. inter communes. (h) Extravag. ad regimen
 eodem titulo.

universal shortly after, on account of the abuses which generally prevailed in the capitular elections; but was afterwards modified by concordates, or agreements, whereby the privilege of nominating, presenting, or postulating to vacant Sees, was granted by the Popes to sovereign princes, as protectors and benefactors of the church.

The agreement between *Denis* king of Portugal and the clergy of that kingdom, in 1289, confirmed by Pope Nicholas IV; is the first we read of. It was followed by another between Nicholas V. and the German nation in 1448, restoring the privilege of election to the chapters, and preserving the right of confirmation and institution to the Holy See. By the concordate between Leo X. and Francis I. of France at Bologna in Italy, in the year 1515, the kings of France were privileged to nominate to the vacant Sees in their dominions, under conditions usually stipulated in all similar agreements. The persons proposed must be graduates in Theology or canon law, of a certain age, and of exemplary conduct. When a vacancy occurs, three are proposed by the king—On receiving the royal presentation or nomination, ecclesiastical commissaries are appointed by the Pope to examine whether the persons thus named are qualified. If the report of the commissaries be favourable, he fixes on one, commonly the first of the three named by the king. He proposes him afterwards in consistory, and if no solid objection be made by the cardinals, the person thus named and chosen is appointed bishop by letters patent stiled *Bulla*, empowering him to exercise ecclesiastical jurisdiction in the vacant See, according to the canons,

nons, &c. &c. The kings of Hungary, Spain, and other Catholic princes are privileged in like manner.

The privileges granted to Catholic sovereigns, as protectors and benefactors of the church, instead of derogating from the right of the Pope, inherent to his spiritual and ecclesiastical primacy, to grant jurisdiction by canonical institution; are a decided acknowledgement of it.

Since these privileges were granted, the Popes have constantly exerted their exclusive right of institution, and frequently refused it to ecclesiastics nominated to vacant Sees by privileged princes, in cases where such ecclesiastics were judged unworthy or unqualified; or for other reasons. Even modern history furnishes examples of this kind. Innocent XI. at the end of the last century, persisted in his refusal to acquiesce in the nomination of thirty persons to vacant Sees in France, notwithstanding the earnest solicitations of Lewis XIV. nor did Innocent XII. agree to the promotion of these ecclesiastics, 'till after they had removed suspicions of their principles, formed at Rome; and acknowledged their canonical obedience to the holy See by letters to his Holiness. The present Pope Pius VI. refused, during a late serious difference with the court of Naples, to grant institution to any of the ecclesiastics nominated to vacant Sees by his Sicilian majesty: When this difference was accommodated, there were more than forty Sees without bishops in the two Sicilies. Neither Lewis XIV. nor his Sicilian majesty, nor other Catholic princes in their situation, conceived their rights invaded by these or similar refusals. They never

never pleaded or claimed a right to invest bishops with any thing more than revenues, privileges, honors, and other temporalities generally annexed to the episcopal dignity in Catholic states. The patronage of the Roman Catholic hierarchy as such, is not then, as Mr. Sheridan asserts, *a temporal power to all intents and purposes in this, or any other country*: As conferring canonical jurisdiction, it is entirely spiritual and ecclesiastical: It is of a superior order, and perfectly independent of the right enjoyed by special privilege of the church, to nominate or present to bishopricks and rectories; on certain stipulated conditions; and not otherwise (i).

The church being independent of the state in all matters purely ecclesiastical, is paramount in the regulation of her discipline; which has varied by her authority, according as circumstances required. The different modes observed in the election and appointment of bishops were sanctioned by it; and all prove, that declared communion with the See of Rome was considered so indispensibly necessary to exercise the episcopal ministry in a canonical manner, that no one was acknowledged as bishop who did not enjoy it; nor was it lawful, as St. Augustin remarks, for any bishop to write to another prelate 'till that communion was announced by the apostolic See (k); in consequence of letters stiled *formed* or communicatory, addressed by the bishop elect or by his metropolitan, to the bishop of Rome. By means of these communicatory letters bishops

(i) See above p. 80. & seq.
cap. 34. Tom. 9. edit. Ant. 1700.

(k) Lib. 3. contra Cresc.

were,

were, as St. Optatus mentions (*l*) associated with the successor of St. Peter, and distinguished from heretical and schismatical prelates (*m*). The emperor Justinian declares, "that he will never suffer what concerns the church to be determined, without referring it to the Pope, as he is the head of all the most holy priests of God (*n*)". All the primitive Fathers speak in like manner (*o*). The authority exercised by ancient metropolitans in confirming or rejecting the election of a bishop made by the clergy in presence of the people, was not founded on any inherent or divine right. It derived entirely, as does every other exercise of metropolitcal jurisdiction *precisely* such, from the church; and was regulated by her discipline, which is changeable, and has been changed by her authority only. The institution of metropolitans originated, probably, in the practice of the apostles, who committed the care of all the churches in the island of Crete to *Titus*, and of all those in Asia to *Timothy* (*p*). The spiritual and ecclesiastical jurisdiction of the bishop of Rome as successor to St. Peter is not limited to any province or kingdom: It extends by divine right to the christian church in general,

(*l*) S. Opt. Milev. lib. 2. contra Donatist. cap. 3. & seq.

De formatis vide Dupinium in eundem locum Optati.

(*m*) S. Opt. Milev. ibid. (*n*) "Nec enim patimur, ut

quidquam eorum, quæ ad ecclesiæ statum spectant, non ad

eiusdem etiam Beatitudinem referatur, cum ea Caput sit

omnium sanctissimorum Dei Sacerdotum." Just. Imp. in

Ep. ad Epiphanium Constantinop. Vide Cod. lib. 1. Tit.

1. lege 7. (*o*) Passim. Vide supra, pag. 35. & seq.

Confer Mamacchium, seu Pistum Alethinum Ep. iii.

(*p*) Vide Chrysoft. hom. 2. in Tit. & in 1 Timoth. Euseb.

Hist. Eccles. lib. 3.

and

and to every particular See in Christendom (*q*). Hence the canons establish that the care of all churches or Sees belongs to him (*r*). This authority was exercised in different ways during the earlier ages of the church with respect to the appointment of bishops. Metropolitans, so called from the metropolis of a province where they resided, were established before the first general council at Nice in the year 325, as they are mentioned in the sixth and seventh canons thereof (*s*): Their authority in a province was not established, till their communion with the See of Rome was acknowledged by *formed* or communicatory letters from thence (*t*). Sometimes, this communion, authority and jurisdiction were authenticated by the transmission of the *Pall*: At other times, the metropolitans and bishops of considerable Sees, were confirmed by legates or vicars of the holy See in different provinces. The bishops of Thessalonica were vicars of the apostolic See in Macedon, Achaia, &c.—those of Arles, of Seville, and not infrequently of Constantinople, had the same authority in Gaul, in Spain, and a considerable part of the East. There were similar vicars in other places (*u*). Martin I. appointed the bishop of Philadelphia in Asia his vicar in the sixth century, with instructions “to regulate the churches in these parts with propriety, and appoint bishops in all of them, by the spiritual power granted him from the Lord, by himself (*the Pope*) or by the authority of

(*q*) See above p. 31. & seq. (*r*) Confer. Concil. Trident. Sess. 24. de Reform. (*s*) Vide Usserium de orig. Episcop. & Metrop.—item Concil. Antioch. Can. ix. Concil. Taur. Can. ii. Concil. Calcedonen. Can. 12. Concil. Trul. Can. 38. (*t*) See above p. 88. (*u*) Historici Ecclesiastici & Concilia passim.

“ holy Peter, Prince of the Apostles (x) Pope St. Gelase in the fifth century, speaking of bishops, says, that it was an old established rule with them, especially with the Metropolitans (*ecclesiarum magistri*) to apply to the chair of Peter immediately after their election, “ requesting to receive from thence the most strengthening confirmation of their solidity and firmness; to shew thereby to all, that the church of Christ is one and indissoluble every where (y).

In the fourth age some bishops were obliged to repair to Rome from distant parts before their consecration, on account of the abuses which prevailed at their elections (z).

Pope St. Cornelius in the third century, not only deposed all the bishops who had assisted at the consecration of *Novatian*, but likewise appointed others, and sent them to occupy the vacant Sees, without any opposition from St. Cyprian or other Metropolitans; who all applauded him (a). St. Irenæus in the second age establishes

(x) Ut ecclesias in illis partibus decenter ordinaret, & in iis omnibus episcopos crearet, permessa ei a Domino per (pontificem), sive per auctoritatem sancti, & principis Apostolorum Petri spirituali potestate. Epist. x. ad Petrum Vir. ill. & xi. ad eccl. Hieros. & Antioch. (y) Sui

Sacerdotii sumpta principia . . . Mittebant, suæ inde soliditatis gravissima firmitatis roboramenta poscentes. Gelas. Epist. viii. quæ tractatus inscribitur. (z) Ut sacro-

rum electi Præsides, Romam de longinquo etiam aliquando venirent ordinandi ut digni essent plebis, suoque judicio comprobari. S. Siricius papa Ep. vi. ad diversos Episcopos. Tom. i. Epist. Rom. Pont. Edit. Paris 1721.

(a) S. Cornel. Epist. xi. ad Fab. Antioch. Tom. i. Epist. Rom. Pont. Edit. Paris, 1721.

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the supremacy of the Holy See in the most unequivocal terms. We have transcribed them (*b*). The emperor Theodosius sent an embassy to Pope St. Boniface I. to obtain the *formed* or communicatory letters in favour of *Nectarius* Metropolitan elect of Constantinople (*c*). Marcian made the same application to Pope St. Leo the Great in favour of Anatolius elected to that metropolis (*d*). The primitive fathers are unanimous on the supreme and general jurisdiction exercised by the bishops of Rome (*e*), and acknowledged by general councils in all ages (*f*).

This universal and supreme jurisdiction of the bishops of Rome in all spiritual and ecclesiastical concerns, has been manifested in primitive ages, not only by the grant of canonical institution to the Metropolitans by *formed* (*litteræ formatæ*) or communicatory letters from them (*g*), by transmission of the Pall (*h*), by means of vicars in different provinces (*i*), and otherwise as we have remarked (*k*); but likewise by the suspension, de-

- (*b*) See above P. 35. & seq. (*c*) Clementissimæ recordationis princeps Theodosius Nectarii ordinationem, propterea quod in nostra notione non esset, habere non existimans firmitatem, missis a latere suo aulicis cum episcopis, Formatam huic a Sede apostolica dirigi regulariter deposcit, qua ejus sacerdotium roboraretur. S. Bonifacius I. Epist. ad Rufum Theffal. &c. Tom. I. Epist. Rom. Pont. (*d*) S. Greg. lib. V. Ep. xxi. Tom. VII. (*e*) See above P. 35. & seq. (*f*) Ibid. consule Mamacchium in Epist. ad Justinum Febronium, & eundem in epist. ad Eybel. Item, de l'autorité des deux puissances passim: et Devoti Instit. Can. Tom. 1. Edit. Rom. 1785. Vide supra P. 34. in note. (*g*) See above P. 88. The communicatory letters from the bishops to the Holy See were likewise called *formatæ*. (*h*) See above P. 57. (*i*) Ibid. P. 89. (*k*) Ibid. & seq.

privation,

privation, and other canonical punishment of bishops, invested with the metropolitan and patriarchal dignity, in all parts of the world. The same authority has been constantly exercised in the erection, suppression, and union of Sees; in the elevation of them to the metropolitan, primatial, and patriarchal dignity and jurisdiction; in the translation of bishops, and in a variety of other instances unnecessary to mention. They are detailed by the ancient fathers, by general and other councils, by our canons, and in the history of the Church (*l*). Under the different modes or forms of electing or appointing bishops in ancient or modern times, and adopted by authority of the church; communion with the Holy See was considered as of indispensable necessity.

f

Hence it is, that Roman Catholic bishops of every rank stile themselves in their public acts—*Bishops by favor or grace or authority of the holy apostolical See*. This form has been general these many centuries past, especially in all the western churches (*m*). St. *Leo* the Great, alludes to it in a letter to the emperor *Marcian* of the year 452, concerning *Anatolius* who had been placed in the See of Constantinople, in these words, “He, “ (*Anatolius*) should take care not to disturb by “ the depravity of any desire, what it is known “ he has obtained by our kindness, (or) by our “ favor,

(*l*) Passim. See above p. 33. & seq. (*m*) *N. N. Misericordie divina; & S. Sedis Apostolicæ Gratia Episcopus vel Archiepiscopus, &c.* The French bishops frequently write, & *S. Sedis Apostolicæ Auctoritate*, which is still stronger than *Gratia*. Some bishops say, “ *Dei & S. Sedis Apostolicæ Gratia.*” Vide *Mamacchium* loc. cit. & *Zacchariam* *Diff. Lat. Hist. Tom. ii. Fulginæ* 1781. (*n*) *Custodire debuit*

“*favor, (or) grace*” (*n*). According to the present discipline sanctioned by the practice of many centuries, authorized by general councils, and confirmed by the different concordates or agreements, whereby catholic princes as protectors and benefactors of the church are privileged to present or nominate to bishopricks under certain conditions (*o*); “the metropolitans cannot confer ecclesiastical jurisdiction (on their suffragan bishops) in any manner: Whatever power they antiently enjoyed in that respect, is now exercised exclusively by the apostolical See, from which it originally proceeded (*p*).” The council of Trent expressly declares “that the bishop of Rome, from the duty of his office, is to appoint pastors for every See (*q*):” Wherefore there can be no lawful consecration of a bishop at least in the Latin church, without an injunction from the apostolical See; nor any canonical mission except from ecclesiastical authority (*r*).

debut (Anatolius) ut quod “nostro beneficio (seu) Gratia nostra.” ἡμετέρα χάρις, noscitur consequutus, nullius cupiditatis pravitate turbaret. S. Leo. Ep. 79. cap. 2. & Epist. 80. ibid. nec non Epist. 82. ad Julianum Episcopum Coensem. (*o*) See above p. 84. & seq. (*p*) Hæc porro jurisdictionis conferendæ potestas ex nova disciplina a pluribus sæculis jam recepta, a conciliis generalibus, & ab ipsis concordatis confirmata, ne ad Metropolitanos quidem potest ullo modo attinere, utpote quæ illuc reversa, unde discesserat, unicè residet penes apostolicam Sedem.—Pius VI. Epist. sub die 13 Aprilis 1791. ad Clerum & populum gallicanum. (*q*) “Romanus Pontifex ex muneri sui officio Pastores singulis Ecclesiis præficiat.”—Concil. Trident. Sess. 24. cap. 1. de Reform. (*r*) Si quis dixerit... eos qui nec ab ecclesiastica & canonica potestate rite ordinati, nec missi sunt, sed aliunde veniunt, legitimos esse verbi & sacramentorum ministros, anathema sit. Ibid. Sess. xxiii. Can. vii.

The

The great Bossuet (s) who is justly regarded as one of the most illustrious bishops of the church of France, and who cannot be suspected of flattery, thus expresses himself on this subject: "Rome predestined to be the chief seat of religion, should be on that account the fit See of St. Peter; wherefore the eternal chair of Peter has been established and fixed in Rome: It is that Roman church which being taught by St. Peter and his successors, is unacquainted with heresy Thus the Roman church is always a virgin, and the Roman faith has been always the faith of the church. We steadfastly believe what has been always believed, the same voice is heard every where; and Peter resides in his successors, the foundation of the faithful. It is Jesus Christ who has said, Heaven and earth shall pass away, but my words shall not pass away."

St. Bernard who spoke with such freedom to Popes, expresses himself on the prerogative of the Holy See, respecting the appointment of bishops in the following terms: "The plenitude of power over all the churches in the universe, by a singular privilege, is given to the apostolic See. This See can erect new bishopricks where none have existed before, if it judges it to be for the general good. Among those which exist at present, it can depress some and raise others. It can appoint bishops to be archbishops, and vice versa, if there appears a necessity for doing so (t)." Thomassinus derives the privileges of metropolitans who confirmed the bishops of their

(s) Bossuet. Serm. sur l'unité de l'église.
nard. Ep. 131. ad Mediol.

(t) S. Ber-

provinces from St. Peter and his successors; and he observes, that when the Apostles, and chiefly the prince of the Apostles, created metropolitan Sees, they did not divest themselves of their right over these or the inferior bishopricks: He says, "Again and again must we inculcate, that the authority of certain bishops, over other bishops, who are equally successors of the Apostles, arises from the imitation and the exertion of that prerogative, which Christ conferred on St. Peter in placing him over the other Apostles (u)."

The patronage then of the Catholic hierarchy precisely such as would confer spiritual and ecclesiastical jurisdiction by canonical institution, is not, never was, nor cannot be, on Catholic principles, a *temporal power*. The nomination, presentation, or postulation of princes to vacant Sees, granted by special privilege of the church, is *temporal*; because it qualifies the ecclesiastic who is nominated, after receiving canonical institution from the church, to enjoy the revenues, civil honors, and immunities usually annexed by the laws of the state to the episcopal ministry in every Catholic country. The prince by his nomination creates a baron. All the sovereigns of the earth cannot institute one bishop by conferring ecclesiastical jurisdiction. The church alone thro' the medium of her hierarchy, of which the Pope, as successor of St. Peter, is the head, exercises that power not *only* in *Ireland*, as Mr. Sheridan asserts (x), but in all parts of the Catholic world;

(u) Thomas. cap. 8. art. 7. Confer Nat. Alex. sec. 8. cap. 5. Hook vol. 3.—See also Milner's Divine Right of Episcopacy, London, 1791. (x) Page 134 of the *Essay*.

from China to America, in England, in Scotland, in Holland, in the Lutheran States of Germany, in the Zuinglian Cantons of Switzerland, in Russia, in Sweden, in Denmark, in Africa. In all kingdoms where the Catholic Religion is not the Religion of the state, the respective princes do not confer any estates or temporalities, and on that account, do not interfere in the appointment of bishops, who are elected and instituted by the Pope himself, generally at the recommendation of other bishops, and of the most respectable amongst the clergy in each district. These bishops having no Sees in the respective provinces, are not ordinaries; but govern the flock as Vicars apostolic (y). Ireland is a singular exception to this discipline. The Roman Catholic hierarchy has been preserved in it by a regular succession of prelates in the several Sees, where they act as ordinaries. On a vacancy, the bishops of the province and diocesan clergy, who are best qualified to judge of a proper successor, recommend one or more to the Holy See. This recommendation, when unanimous, is effectual. There is no example of the contrary. Should the bishops be divided in opinion, which seldom happens, that person is appointed who appears the most eligible. On every vacancy the Pope demands the advice of the S. Congregation of Cardinals, which superintends the ecclesiastical concerns of these kingdoms, and after mature deliberation with them, names and institutes the bishop.

Such is the very unexceptionable mode of appointing the Irish Roman Catholic bishops, whose

(y) See above page 53 in note.

uniform loyalty and zealous exertions in promoting good order, have eminently contributed to preserve the peace, and advance the prosperity of Ireland. Many of them, and of the Roman Catholic clergy in general, secular and regular, were publicly executed, and assassinated during the usurpation of *Cromwell* for their adherence to monarchy and the constitution. On the same principles of allegiance, they conceived themselves bound to support James II. in Ireland; nor has one of the Irish Catholic bishops been ever charged with disloyalty or disaffection to the illustrious house of Brunswick. These incontrovertible facts demonstrate the purity of their civil principles: Away then with the phantoms of alarm and danger from the Pope's appointment of bishops; so often and so confidently repeated to keep prejudices alive against an innocent and loyal people.

What we have said (z) of the Pope's supremacy, and of the consequent necessity of communion with the See of Rome, to acquire canonical institution in the Catholic church, is more than sufficient to prove, that we as Catholics, cannot conscientiously abjure the *ecclesiastical* authority of the bishop of Rome. He is guardian of the general canons, and can alone dispense in them, *proprio jure*, or by inherent right. Others enjoy that power by delegation from him. The erection, suppression, and union of bishopricks, and other particular benefices: The elevation of Sees to the metropolitical dignity, and jurisdiction: The institution of general fasts and holidays, dispensations from their observance: The regulation and

(*) Vide supra passim.

inspection of our liturgy; appeals from inferior ecclesiastical courts to his supreme tribunal; the suspension and restoration of bishops, and numberless other particulars of our general church discipline mentioned in the canons, depend on the Pope, as on our ecclesiastical superior, and are connected with his primacy of jurisdiction in the universal church. The new test proposed by Mr. Sheridan (*a*), is not therefore admissible on Catholic principles. As well might Catholics take the oath of supremacy required by act of parliament, and qualify themselves at once for the honors and offices of the state, by declaring, "that the king's highness is the only supreme governor of this realm, as well in all spiritual or *ecclesiastical* things or causes, as temporal (*b*)."
 Catholics have constantly refused to make this declaration. Many of them in these kingdoms, after the example of Sir Thomas More, bishop Fisher, and others have forfeited their lives, rather than abjure their principles by taking that oath. Henry the VIII. of England, was the first christian prince that assumed *ecclesiastical* supremacy, and commanded an enslaved parliament to enact it as a law of the state (*c*). The Catholics consider it an usurpation, and on Catholic principles, deny the competency of any lay power or tribunal whatever to regulate their ecclesiastical discipline, while they conscientiously respect the sovereign power in all temporal and civil concerns (*d*).

(*a*) *Essay*, &c. page 133. (*b*) See the form of ordering Deacons, Priests, and Bishops, which prescribes the oath of supremacy. Dublin Ed. 1767, by Grierfon. (*c*) See See above p. 4. (*d*) *Ibid*. p. 88.

Their principles and conduct are perfectly consistent with the declaration lately made by them (e) ; not to exercise the elective franchise *to disturb and weaken the establishment of the Protestant Religion, or Protestant government in this country.* Catholics do not consider the civil establishment of religion by the state, as necessary for the propagation or preservation of it. Christianity was preached and propagated in the first centuries, not only without such assistance, but in direct opposition to all the powers of the earth. At this day, protestantism is the established state religion in Ireland ; the Catholic religion is that of the Irish people. The church of Christ is supported by his assistance, which he has promised to the end of time. The Catholics of Ireland will not *disturb and weaken* the protestant church establishment, nor invade the property, honors, and privileges of the Protestant clergy, confirmed to them by statute law : Neither will they disturb and weaken the Protestant government in this country. Whether in prosperity or adversity they think it a duty to respect the constituted powers ; and will continue their allegiance to a Protestant king, and obedience to Protestant governors of every kind, appointed by law to rule over them. Their loyalty and good conduct entitle them to the protection of a christian state.

Mr. Sheridan declares that “ he is no friend to tests which go to articles of religious faith (f).” We beg leave to repeat, that the test proposed by him is, on Catholic principles, a religious one

(e) Declaration of Irish Catholics dated 17th March, 1792.

(f) *Essay*, &c. p. 132.

going to articles of faith, and not reconcileable with them (g).

We are unwilling to suspect Mr. Sheridan of malevolence towards any description of people ; but cannot acquit him of prejudice against Catholics, or ignorance of their real principles. What else could have induced him to hazard so many groundless assertions in a dozen pages (h) ? This ignorance of our genuine religious principles is lamentable ; as it is often the cause of misrepresentation without any evil intention : We have had occasion to remark this in some publications of Protestants friendly to Irish Catholics ; and from patriotic motives, the avowed advocates of their emancipation. This ignorance is excusable in many Protestants, and others not in communion with the See of Rome. In general, they are only acquainted with our religious tenets from the asserted superstition and terrors of popery repeated in the nursery, and re-echoed in catechisms calculated to excite prejudices against Catholics, rather than to inculcate the truths of religion (i). These prejudices are fostered by anniversary sermons, by reviews, dictionaries, tours, travels, gazetteers, magazines, and other trifling publications, detailing the enormities of blood thirsty Papists, and ridiculing the mysteries, and ministers of the Catholic religion. There are many readers, but few reasoners in this age of boasted illumination and exaggerated knowledge. Under these circumstances, it is not at all surprising that some liberal Protestants retain a degree of preju-

(g) See above p. 96.
&c.

(h) From p. 122 of the *Essay*,
(i) See Dr. Butler's *Justification*, and O'Leary's
Defence.

dice against Catholics, or that others better informed, and advocates for Catholic emancipation, appear ignorant of our religious principles in their well-intended publications. This apology cannot be made for a Catholic, who forgetful of his catechism or indifferent about all religions, injures that which he seemingly professes, by ridiculing its doctrines or discipline, and retailing calumny against the visible head, and other ministers of the Catholic church in his conversation, or by anonymous publications. We wish that Protestants and others may judge of our religious and civil principles by our catechisms, by our books of devotion and religious instruction, by the pastoral letters of our bishops, by the dogmatical constitutions of Popes, by the acts of our general councils, and by our uniform conduct. It is in this manner, that Catholics are taught to judge of the peculiar and discriminating doctrines of every christian denomination not in communion with the See of Rome, and centre of Catholic unity, and not from the private unauthorized opinions of individuals; much less, from their particular conduct on any occasion. The Catholics of this kingdom have confirmed their conscientious duty to his majesty and successors on the throne, by a solemn oath abjuring every tenet imputed to them, which can afford any uneasiness to the most suspicious Protestant. When the Catholics of England were lately divided on the lawfulness of an oath proposed to them, the British legislature disdaining to embarrass them, decreed with equal magnanimity and judgment, that the oath already taken by the Catholic clergy and laity of Ireland, should be substituted in place of all others, and be considered as fully sufficient

sufficient (k). We flatter ourselves that our own legislature will continue to consider that oath framed by themselves, and taken by the Catholics of Ireland, and lately by their brethren in England, in the same light.

We cannot take leave of Mr. Sheridan without noticing another instance of his dislike of the Irish Catholic clergy, and of his endeavours to separate the laity of their communion from them, on a presumption that the flock believe differently from their shepherds and pastors. He gives great credit to the Catholic laity for signing the ninth article of their declaration, and asserts that they have thereby abjured tenets taught by their priesthood and hierarchy (l). An incautious or uninformed reader must necessarily conclude from this assertion, that the declaration was published without the approbation of the clergy. This is not the fact. The declaration was respectfully submitted to their consideration by the Catholic committee, nor was it published till after the clergy of Dublin had generally approved and signed it, as *containing nothing contrary to the articles of Catholic faith*. It was afterwards subscribed by bishops and clergy in every part of the kingdom in similar terms.

The Catholic laity of Ireland respect their Clergy, and consider it a duty to be regulated by their determinations on all points of religious doctrine. They are attached to their pastors and spiritual guides, who love them as their children in Christ. Clergy and Laity are united by the

(k) See the case stated by F. Plowden, Esq. *Essay, &c.* p. 130.

(l) See

most tender and interesting considerations. Every effort to dissolve this union must prove ineffectual. Interest and duty combine to render it indissoluble. In adversity or prosperity, they must rise or fall together.

If the old calumnies against the Pope and authority of the church, against the hierarchy and some parts of our general ecclesiastical discipline, had not been revived at a time peculiarly critical; when a bare suspicion of disloyalty, or of any doctrine inimical to civil liberty and society in our clergy, might justly indispose the legislature against us, and defeat our expectations of emancipation from the penal laws; we would have remained silent on these particulars. We have not discussed them with a view to excite religious controversy, but merely to repel the recent attacks made on some of our religious principles. We wish only to preserve our reputation un sullied, and sincerely protest against animosity towards any class or description of christians not in religious communion with us: It is our precise duty as christians to love all mankind of every religion and country. We do not mean to offend any one. By asserting and explaining such of our tenets as have been assailed and censured, we do not forget the respect we owe to the assailants. And hope they will acquit us, as we do them, of malevolence or evil intention of any kind. Ignorance of our real principles, prejudices of education strengthened by worldly considerations, operate powerfully on the best, and most ingenuous minds. To one or another of these, or to all of them, we may ascribe the calumnies and obloquy so often repeated against us. The primitive christians experi-
enced

enced them in like manner. Many ancient fathers remark, that if their principles and conduct were such as the Pagans and Heretics described them, they should not be suffered to exist (*m*). We can with equal confidence declare, that did we hold the monstrous doctrines imputed to us, (we have abjured them,) instead of enjoying the just rights of good citizens, we ought to be exterminated from the earth, or condemned as convicts to perpetual slavery in Botany Bay, and other remote uncultivated regions; and thus deprived, as the outcasts of society, of any intercourse with the civilized, or the honest part of mankind.

Every one acquainted with our religious principles must acknowledge, that they are of all others the best calculated to inspire a reverence for constituted authorities, and obedience to the laws. We have observed, that Irish Roman Catholics in particular have, after the example of the primitive christians, made extraordinary sacrifices to their religion and loyalty (*n*). Their union with the Holy See as the centre of Catholic unity renders them one family with all the Catholics of the World; and equally preserves them from rebellion and schism. “ O Roman Church, O holy
 “ city, exclaimed the pathetic and amiable Fene-
 “ lon, O dear and common country of all chris-
 “ tians! In Christ there is neither Greek nor
 “ Scythian; in thy bosom all nations melt into
 “ one, all are fellow citizens of Rome, and every
 “ Catholic is a Roman. O let not the children
 “ of the common mother consider her a Step-

(*m*) Passim.

(*n*) See above P. 95.

"dame, let them not harbour vain jealousies of her parental, her sacred authority." &c.—It has been remarked by many that the power and authority of rulers in every state relax and are weakened as the canonical authority of the church is violated (*o*). Pretended reformers of religion by rebelling against the pastors whom God had placed in the church, taught their followers to rise up also against temporal rulers (*p*). Religion is the parent of order, and the firmest support of every legal government.—The deist on abandoning the sure guide of revelation begins to reason on every thing, then doubts every thing, and at length mocks and reviles not only the most sacred truths of religion, but also the fundamental and best established maxims of society and government; boldly contending that the human mind is not to be fettered by the authority of church or state.—Finally the Atheist denying the existence of God, will not acknowledge any law or master. The impious man who blasphemes the Deity as a fantastical being, which the superstition of mothers and nurses has formed as a scare crow to frighten children, will not scruple to describe kings and other authorized rulers in every state as so many idols, which servility and flattery have invested with power. We have alas! Too many fatal proofs of this melancholy truth in the writings of modern infidel philosophers (*q*); and in the seditious conduct of their disciples.

(*o*) Buffuet Hist. Var. & alii Historici complures.

(*p*) Idem. ibid.

(*q*) The principal are: Hobbes, Spinoza, Bayle, Voltaire, Rousseau, Mirabaud, D'Alembert, D'Argens, Diderot, Marmontel, Reynal, Mirabeau. Several modern orators have borrowed their philippics against religion and the Church from these and similar apostles of infidelity.

Of

Of all these philosophers *Voltaire* is the most dangerous, as his fanciful and licentious works have been translated into several languages. Had he known the just value of his talents, and confined their activity within proper bounds, without attempting to explain and fathom mysteries, which he should have admired and respected as beyond the limited comprehension of man; he would be deservedly ranked amongst the most illustrious and sprightly poets of his time; instead of being handed down to posterity as the avowed Champion of infidelity and libertinism. His writings without the solidity of argument, are replete with untruths, sarcasm and error, delivered in the most dogmatical and peremptory language. They are calculated to instil the poison of irreligion and licentiousness by the harmony of rhyme and elegance of prose, seasoned with ridicule and irony: At times, he deceives by an affectation of moderation and impartiality. His errors and falsities thus disguised operate insensibly, but fatally, on the minds of unreflecting youth: They excite indifference and doubts, which are rapidly succeeded by aversion and contempt, not only of the ministers, but of all the dogmas and mysteries of the Christian Faith. This is the contagious, and exterminating infection *Voltaire* has bequeathed in his writings, which have destroyed, and continue to destroy, innumerable, incautious readers, by sapping in their minds the very elementary and fundamental principles of morality, with irreparable injury to society in general, and domestic happiness. The errors, quibbles, and puns of this writer have been exposed and refuted by many able advocates of religion and legal authority in church and state:

state (r): Unhappily these works are little read by those who have sucked in the poison of irreligion and immorality from the writings of *Voltaire*, and who wish to gratify every passion, however foul and brutal, under the pleasing delusion of impunity in the next life. Other infidel and licentious philosophers, particularly *Rousseau*, appeal sometimes to the judgment of readers: *Voltaire* declines that tribunal, and constantly invokes and seduces the imagination, which operates more effectually than the reasoning faculties on the generality of mankind, and too often makes an impression proportioned to the violence of our passions. Every man who admits divine revelation, and is acquainted with the writings of *Voltaire*, must, if he reflects as he ought, be convinced of their manifest hostility to the christian religion, and to all constituted authorities in church or state. Is it not then as surprising as it is lamentable, that his *philosophical dictionary* which contains the marrow and substance of all his other writings, and is the most dangerous of them because adapted to vulgar capacities: Is it not surprising, we say, that an English translation of that infidel production of *Voltaire*, should have been published lately in this christian and civilized city, by a christian printer?

There are features in the character of modern infidel philosophers common to all of them. They substitute sophism for argument, and bare asser-

(r) *Nanotte* Les erreurs de Voltaire, *Bergier*, *Gauchat*, *Lettres de queeches Juifs a Mr. de Voltaire*, *Catechisme Philosophique Dictionnaire Historique par de Feller*. Many others of all nations have written on the same subject, particularly the late learned Professor Valsecchi of Padua.

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tion for proof. They assail the dogmas and ministers of the christian religion with sarcasms and ridicule. They acknowledge no authority but their own. They express the most supercilious contempt of the clergy, and of all others who undertake the defence of divine revelation. They outrage the sovereign authority and the ministers of it in every state. They are enemies to piety, and consider religious institutions as superstitious and childish : They wish to dictate without being examined, and are extremely peevish when contradicted. They flatter the passions, and self-love of man to render their paradoxes palatable. They profess benevolence, toleration, philanthropy, liberality, to ensnare weak minds, but are indignant at opposition to their systems ; and the most intolerant and persecuting of mankind : Their efforts tend to render man insensible of his infirmities, and of his dependance on the Deity : They imperceptibly lead to a misconception of the truth, to ignorance, to scepticism, to a contempt of all authority, to an arrogant independence incompatible with the happiness and existence of society.

Such, dearest brethren, are the principles and uniform conduct of these proud philosophers, the self-created censors-general of mankind ; and pretended reformers of church and state : Neither prejudice, nor bigotry, nor superstition, with which they so insolently and frequently charge the professors of christianity, and lovers of social order, has furnished colours for the picture we have exhibited, however degrading to human nature it must appear : Would to God we could forget the enormities committed, or the anarchy caused by this false and destructive philosophy, more fatal to the

the peace and real advantages of kingdoms, than the ambition of rulers, or hostility of invaders ! Contrast, we beseech you, the agitating selfish spirit of these philosophers, their cowardice at the apprehension of death, their dismay and horror in their last agonizing moments, their uneasiness and remorse at having abused talents, by blaspheming that great and good God who bestowed them ; contrast, we say, these consequences of infidelity, with the consolation afforded by religion in adversity, with the calm resignation of good christians at their approaching dissolution, and you will be forced to acknowledge the excellence of religion, and to proclaim aloud—
RELIGIO VICISTI!

Of this great and consoling truth, we have had a recent and illustrious proof in the religious and magnanimous conduct of his late most Christian majesty Lewis XVI. whose name will be handed down to posterity as a bright ornament of religion and christian philosophy, which rendered him far greater in his misfortunes, than he, or any of his royal ancestors ever were, amidst the splendor of the most brilliant court in Europe, or in the meridian of their greatest triumphs on earth. The tender sentiments of piety, of benevolence, of conjugal and parental affection, of gratitude, of resignation, of fortitude, of respect for the Church, of forgiveness of his enemies, and of other sublime virtues inspired by the Gospel, which are so emphatically expressed in his Testament or last will, ought to silence the enemies of christianity, and engage them to cherish its maxims. Not one of the infidel philosophers, from Socrates to Mirabeau, nor all of them together, displayed the dignity of mind, or delivered the salutary
truths

truths contained in the mentioned concise and precious monument of that christian hero. The sublime simplicity and most affecting pathos of that evangelical farewell of this world, infinitely surpasses all the laboured writings of our modern atheistical, deistical, and irreligious philosophers, so remarked for their pedantic verbosity, affectation of erudition, and tinsel eloquence (s).

Neither have these censorious philosophers the merit of originality. Most of their leading maxims are borrowed from pagan authors (t), who have been long since refuted by the antient Fathers, and other Christian writers (u). Plagiarism, or literary theft is no crime with our modern infidel critics; who are only united in their contempt of religion, and hatred of constituted authorities. Two of them seldom agree in the manner of reducing their impious and seditious theories to practice. Their efforts to realize them are always accompanied with a declaration of war against the Church, and all the horrid consequences of anarchy, which necessarily follow the subversion of authority.

The French academicians have deposited all the venom of philosophical poison in their circle of sciences called the *Encyclopedia*: Every science, history, geography, even grammar and geometry, are rendered subservient to the fanaticism of impiety in that cumbrous miscellany. The famous philosopher *Diderot* one of the compilers calls it,

(s) See Appendix, No. I.
Celsus and others.

(t) Epicure, Lucretius,
(u) See above p. 105, in not. also
Card. Polignac in his *Anti Lucrece*. Orig. cont. Celsum.
S. Tho. cont. Gentes & in Summa.

“ a pit into which a kind of rag gatherers throw
 “ and jumble an infinity of articles ill confi-
 “ dered, ill digested; good, bad, uncertain,
 “ and always incoherent and dissimilar: A de-
 “ testable set of labourers, continues Diderot,
 “ have been employed in it, who knowing no-
 “ thing, but piqueing themselves on knowing
 “ every thing, endeavoured to distinguish them-
 “ selves by a wild universality, attempted every
 “ thing, embroiled every thing, spoiled every
 “ thing, &c.” If, *Diderot* himself and his phi-
 losophical associates *Voltaire*, *d’Alembert*, *Mar-*
montel, &c. had sat for this picture, it could not
 have more faithfully represented their principles
 and manner (x). *Ex uno disce omnes.*

Beware then, dearest brethren, of these insidi-
 ous philosophers and their seducing writings :
 Avoid as a pestilence the company of those who
 are poisoned by their principles, lest you should
 likewise become infected. The prevailing spirit
 of infidelity, immorality, and indifference about
 religion are the inevitable consequences of their
 impious maxims. St. Paul warns us against the
 errors of latter times : Know, says this great
 Apostle, “ that in the last days shall come
 “ dangerous times. Men shall be lovers of them-
 “ selves, covetous, haughty, proud, blasphemers,

(x) Un gouffre où des especes de Chiffonniers jetterent
 pêle mêle une infinité des choses mal vues, mal digerrées
 bonnes, mauvaises, incertaines, & toujours incohérentes
 & disparates, &c. on y a employé une race detestable de
 travailleurs, qui ne sachant rien & qui se piquant de savoir
 tout, chercherent á se distinguer par une universalité déses-
 pérante, se jetterent sur tout, brouillerent tout, gâterent tout,
 &c.—*Diderot* apud *Feller*. Dict. Hist. in lit. D. edité.
 Aufbourg e Liege, 1791.

“ diso-

“ disobedient to parents, ungrateful, wicked;
 “ without affection, without peace, slanderers;
 “ incontinent, unmerciful, without kindness.
 “ Traitors, stubborn, puffed up, and lovers of
 “ pleasures more than of God (y).”

“ Beware also lest any man impose upon you
 “ by philosophy, and vain deceit; according to
 “ the tradition of men, according to the rudi-
 “ ments of the world, and not according to
 “ Christ (z) “ We charge you, brethren, in the
 “ name of our Lord Jesus Christ, that you with-
 “ draw yourselves from every brother walking dis-
 “ orderly, and not according to the tradition
 “ which they have received (a): Therefore, bre-
 “ thren, stand firm; and hold the traditions
 “ which you have learned, whether by word, or
 “ by our epistle (b).

We have recently in conjunction with some of our venerable brethren expressed our conscientious abhorrence of the outrages committed in some counties of this kingdom, by malicious or deluded persons of different religious persuasions, styling themselves *Defenders*; but who are in reality the vilest *Offenders*, and transgressors of divine and human laws: We have declared such wretched and unthinking Catholics as are or may be concerned in these predatory riots, unworthy of that appellation, and a disgrace to christianity (c). We now repeat the same, and conjure you to promote the public peace by every means in your power; and to guard against the artifices

(y) 11 Tim. iii. 1, 2, 3, 4.

(z) 11 Col. ii. 8.

(a) 11 Thel. iii. 6.

(b) Ibid. ii. 4.

(c) See Ap-

pendix, No. II.

of intriguing men, desirous to involve you in tumult and sedition, in order to render our loyalty suspected, and our conduct odious to the best of kings, and to both houses of parliament. Do not, dearest brethren, be seduced from your religious and hereditary loyalty, and respect for the laws, by the solicitations or example of any person; for to outrage the laws is always highly criminal. That Catholic must be foolish, or mad, or wicked, or imprudent in the extreme, who abets any tendency to sedition, and the more so, when the ministers of the crown, and both houses of parliament manifest a desire to concur with his majesty in promoting the prosperity of Ireland, the union and happiness of all his subjects, by your emancipation.

This very momentous question is now before the legislature: We again earnestly beseech you to supplicate the Almighty Ruler of empires, *by whom kings reign, and the framers of laws determine what is just*, to direct their deliberations thereon; for his greater glory, for the happiness of this kingdom, and advantage of all good subjects. Pray in a particular manner for the preservation of our beloved Sovereign the tender father of all his people, for the royal family, for his majesty's ministers, for both houses of parliament, for the magistrates, and for all in power over us, that they may rule in wisdom, and enjoy tranquillity: Implore the protection of Heaven for the Church of Christ and her ministers, against the various attacks of infidelity. He has promised, it is true, to assist his Church to the end of time, but has not attached his promise to

I particular

particular kingdoms or provinces. The Christian faith was first preached, and propagated in the East, where it flourished during many centuries. It flourished likewise in Africa. At present alas! it barely exists in some parts of these continents, long the prey of Pagan idolatry and Mahometan superstition: Other regions have been also deprived of the light of Faith, by their pride, schism, and in punishment of various sins. Would to Heaven we had not occasion to bewail recent instances of similar divine vengeance in Europe!

Take care then, dearly beloved brethren, to cherish the precious gift of Christian Faith: Without it we must perish eternally.

St. John Chrysostom remarks, “ that a licentious life, and vain love of glory, are the “ principal causes of incredulity (*e*)”, which under the disguise of *philosophy*, is epidemical in these irreligious times. No christian of sober regular conduct, who thinks modestly and humbly of himself is incredulous: Avail yourselves of this just reflection and advice of that holy Doctor. It will shield you from the attempts of modern wits, who affect a superiority of understanding and singularity of opinion, to lay waste the inheritance of Jesus Christ, whom they audaciously and openly blaspheme. Consider, that the generality of these witlings have been, and are to this day

(*e*) Illud maximè causa incredulitatis est vita nempe corrupta, & gloriæ amor. Chrysost. in Matth. Hom. 72.

enslaved by their passions, and that their infidelity had its origin in the depravity of their hearts. The habit of vice is what chiefly foment it, and an unbounded vanity renders it disgusting and insupportable to all real christians (*f*).

It is not difficult to know these disciples of infidelity: they distinguish themselves by a petulant overbearing loquacity, an intolerable self-sufficiency, an irreligious ridicule, a peremptory dogmatical decision, a contempt of authority particularly ecclesiastical, and by other characteristic qualities of their masters and teachers (*g*). Their conversation is dangerous, their attacks insidious. Be on your guard, but do not confide in your own strength. It will prove insufficient without the efficacious grace of God. "For it is God who worketh in you both to will and to accomplish according to *his* good will (*b*)". Implore that heavenly aid incessantly, as the protection of your Faith against the violence of passion, and contagion of bad example.

"If you and your children, said the Lord to Salomon, revolting shall turn away from following me, and will not keep my commandments . . . I will take away Israel from the face of the land, it shall be a proverb and a bye word among all people" When it shall be asked, "Why hath the Lord done thus to this

(*f*) See Beaumont Recueil des Mandemens. This late illustrious archbishop of Paris was styled the Athanasius of the present century, on account of his uniform opposition to the Jansenists and philosophers of France. (*g*) See above p. 104, 105. (*h*) Phil. ii. 13.

“ land, and to this house? They shall answer,
 “ because they forsook the Lord their God (i)”.

Such, dearest brethren, is the dreadful sentence denounced by God himself against those who, following the corruption of their hearts, abandon his worship. Let us then endeavour “ to work
 “ our salvation with fear and trembling (k)”;
 For, “ man knoweth not whether he be worthy
 “ of love or hatred (l)” Let us humble ourselves in the presence of the Lord who “ resisteth the
 “ proud and giveth grace to the humble (m)”.
 “ Try your own selves if you be in the Faith (n)”.
 If you are, you will with the divine assistance enliven it by good works, by the observance of God’s commands, and by the practice of religious duties. “ For as the body without the spirit is
 “ dead; so also faith without good works is
 “ dead (o)”. “ Do not despise the riches of
 “ God’s goodness, and patience, and long suffering: Knowest thou not that the benignity
 “ of God leadeth thee to penance? But according to thy hardness and impenitent heart,
 “ thou treasurest to thyself wrath, against the
 “ day of wrath, and revelation of the just
 “ judgment of God (p).”

To you the sacred ministers of religion, the Roman Catholic clergy of this archdiocese, we shall now address ourselves in a particular man-

(i) iii. Kings ix. 6. 7. 8. 9.

(k) Phil. ii. 12. 13.

(l) Eccl. ix. 1.

(m) 1 Pet. v. 5.

(n) ii. Cor. 13. 5.

(o) ii. James 26.

(p)

ner. You are not ignorant of the many pressing motives which should interest you in the eager pursuit of sacred learning, and engage you to cherish and observe the duties of your station. The Church never stood in greater need of zealous and exemplary ministers than at present; when the powers of darkness leagued against her, have fatally succeeded in spreading incredulity and a criminal indifference about religion. There is every reason to dread, that we live in those days foretold by St. Paul; unhappy days! when men appear abandoned to malice, or led astray by the pride of reason, strive to authorize their licentious maxims, and to involve others in the same criminal illusion which has seduced themselves (*q*). But “you “O men of God (*r*),” you our worthy fellow labourers, You “the joy of our ministry, our “crown and our glory, stand fast in the Lord, “my dearly beloved (*s*)”. Shun those seducers, and be every day more and more solicitous to comply with your sublime duties. “Fly these “things; and follow after justice, piety, faith, “charity, patience, meekness (*t*): “Keep that “which is committed to your trust, avoiding the profane novelties of words, and opposition of knowledge falsely so called (*u*)”. In a word, exercise yourselves in the practice of every virtue by the observance of what our sacred canons prescribe and recommend.

(*q*) But evil men and seducers shall grow worse and worse :
 erring and driving into error. ii. Tim. iii. 13. (*r*) 1 Tim.
 vi. 11. (*s*) Phil. iv. 1. (*t*) 1 Tim. vi. 11.
 (*u*) Ibid. v. 20.

We speak to you, dearest brethren, “ not in
 “ loftiness of speech, nor in the persuasive words
 “ of human wisdom, as our faith does not
 “ stand on the wisdom of man, but on the
 “ power of God (x) ” ; and shall conclude our
 present pastoral instruction with recommending
 ourselves to the prayers of our beloved flock in
 general. We request them most earnestly, from
 an entire conviction of the importance and dan-
 ger of our ministry, and of our insufficiency
 to comply with the duties of it, without the
 special assistance of heaven. The charge of a
 bishop should be dreaded even by angels (y) :
 Pray then for us, most dearly beloved brethren,
 that always mindful of the divine precepts we
 may “ feed the flock of God, taking care thereof
 “ willingly according to God ; and be made a
 “ pattern of the flock from the heart (z) ” . Be-
 seech the prince of pastors Jesus Christ that all
 bishops may be enabled by him “ to preach
 “ the word, to be instant in season, out of
 “ season, to reprove, intreat, rebuke with all
 “ patience and doctrine ; and to be vigilant,
 “ to labour in all things, to do the work of
 “ an Evangelist, to fulfil the ministry (a).
 “ There are many disobedient, vain talkers, and
 “ seducers (b). It is our duty to caution you
 “ against the attempts of “ wolves not sparing
 “ the flock (c),” by “ embracing that faith-
 “ ful word, which is according to doctrine :

(x) 1 Cor. ii. 1. 4. 5 (y) Onus quippe angelicis
 humeris formidandum. Concil. Trid. Sess. vi. cap. 1. de
 Ref. (z) 1 Pet. v. 3. 4. (a) ii. Tim. iv.
 2. 5. (b) 1 Tit. 10. (c) Acts xx. 29.

“ that

“ that we may be able to exhort in sound
“ doctrine, and to convince the gainfayers (*d*)”.

Grace to you, most dearly beloved brethren,
and peace from God our Father, and from the
Lord Jesus Christ (*e*); and the communication
of the Holy Ghost be with you all (*f*).

Dublin, 18th Feb. 1793.

✠ JOHN THOMAS TROY.

P. S. To prevent any ill-natured remarks on
the frequent mention of *Irish Roman Catholic
Bishops* in the above pastoral instruction, I think
it expedient to declare my disavowal of any in-
tention to assume or sanction the assumption
of any titles or appellations prohibited by law.
The Roman Catholic bishops of Ireland are not
barons; and of course are no more than mere
titular lords; but no spiritual or temporal peer
of the realm will controvert that they are *real*
bishops. No more is intended by signing them-
selves *Roman Catholic Bishops*.—They do not as-
sume the title of *lord*. The Catholics of these
kingdoms are denominated *papists*, and their re-
ligion is styled *papistical*, *idolatrous*, and *supersti-
tious* in the statutes. The Catholics never ac-
quiesced in any of these qualifications and epithets,
as descriptive of their discriminating religious
tenets; nor have they ever presented any petition

(*d*) 1 Tit. ix.
xiii. 13.

(*e*) ii. Cor. i. 2.

(*f*) Ibid.

to the British or Irish parliament, except under their hereditary appellation of *Catholics* or *Roman Catholics*, which are perfectly synonymous (*f*). On the same grounds no Roman Catholic Prelate styles himself *Titular Bishop* as it would obviously imply a disavowal or doubt of the reality of his consecration; which is universally admitted by all Christians, who acknowledge a divine Hierarchy in the Church.

In the correspondence with the sacred congregation which I have published (*g*), *Lordships* are mentioned. It may possibly be judged necessary that I should say something by way of apology for that, and similar expressions: My late most excellent confrere Doctor *James Butler* of *Cashel* has furnished me with one, which, I flatter myself, will appear sufficient to every candid Protestant on the present occasion: I shall transcribe it in his own words. “The public will not, I trust, be rigorous
 “ in judging them, (expressions) when it is considered that those letters (of the S. Congregation)
 “ were not then written with the most distant idea
 “ of ever being thus dragged before the World. To
 “ speak in any other language, than I have
 “ used, under the circumstances of the times, in
 “ which they were written, would be, in some
 “ instances unintelligible, and in others, perhaps, unwarrantable. To qualify the terms

(*f*) Some English Roman Catholics styling themselves *Protesting Catholic dissenters* preferred a petition and bill to the British parliament in the year 1791. This novel appellation was strongly reprobated by their Catholic brethren in these kingdoms, and elsewhere: It appeared absurd to that enlightened parliament, and was rejected.

(*g*) See Page 42 & seq. of the above pastoral instruction.
 “ of

“ of them now, would be disingenuous and un-
“ just : So that I have preferred, on the whole,
“ the leaving of them, with all their characters,
“ to appear in the World, to the entirely sup-
“ pressing of them, or, but partially applying
“ them (*b*).”

Dublin 26th. Feb. 1793.

✠ JOHN THOMAS TROY.

(*h*) See Doctor Butler's *justification* &c. P. 6 and 7.

THE

of them now, which be distinguished and un-
" full : for that I have presented, on the whole
" the history of them, with all their characters,
" to appear in the World, to the entirely sup-
" pressing of them, or, at least, applying

Delivered by Mr. T. T. T.

John Thomas T. T.

(111)

THE



A P P E N D I X.

NUNBER I.

THE
T E S T A M E N T
OF HIS MOST CHRISTIAN MAJESTY
LOUIS THE SIXTEENTH,

WHO WAS BEHEADED AT PARIS ON MONDAY THE 21 OF
JANUARY, 1793,

WRITTEN BY HIMSELF,

AND READ IN THE SITTING OF THE COMMONS, ON THE SAME DAY.

“ **I**N the name of the most Holy Trinity, the Father, and the Son, and the Holy Ghost, this day, the 21st of December, 1792, I, LOUIS THE SIXTEENTH OF THE NAME, KING OF FRANCE, having been for more than four months imprisoned, with my family, in the Tower of the Temple at Paris, by those who were my subjects, and deprived of all communication whatsoever, ever since the 11th Instant, with my own Family; moreover, being implicated in a trial of which it is impossible to foresee the issue, on account of the passions of men, and for which no pretext or means can be found in any existent law; having
only

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only GOD for the witness of my thoughts, and to whom I can address myself, I here declare, in his presence, MY LAST WILL AND SENTIMENTS:—

“ I LEAVE my soul to GOD, my Creator ; I pray him to receive it in mercy, and not to judge it according to its deserts, but according to those of our Lord Jesus Christ, who offered himself a sacrifice to GOD his Father, for us men, however unworthy : and for me the most unworthy. I die in the union of our mother, the Catholic, Apostolic and Roman Church, who holds her powers by an uninterrupted succession from Saint Peter, to whom Jesus Christ entrusted them. I firmly believe and acknowledge every thing contained in the commandments of GOD and the Church, the sacraments and mysteries, such as the Church teaches, and hath always taught them ; I have never pretended to make myself a judge of the different modes of explaining the Dogmas which divide the Church of Jesus Christ, but I have conformed, and will always conform, if GOD grant me life, to the decisions which the higher Ecclesiasticks of the Holy Catholic Church give, and shall give, conformably to the discipline of the Church followed since Jesus Christ. I lament, with all my heart, our brethren who may be in error, but I pretend not to judge them, and I love them no less in Jesus Christ according to what Christian Charity teaches us. I pray GOD to pardon me all my sins ; I have endeavoured to know them scrupulously, to detest them, and to humble myself in his presence. Not being able to avail myself of the ministry of a Catholic Priest, I pray GOD to receive the confession which I have made, and above all my profound repentance for having put my name (though it was against my will)

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will) to acts which may be contrary to the discipline and belief of the Catholic Church, to which I have always remained sincerely united in heart. I pray God to accept of my firm resolution, if he grant me life, to make use as soon as I can of the ministry of a Catholic Priest, to confess myself of all my sins, and to receive the Sacrament of Penance. I request all those whom I have offended through inadvertence, for I do not recollect having knowingly offended any one, or those to whom I have given bad example or scandal, to forgive me the evil which they think I have done them.

“ I ENTREAT all charitable persons to join their prayers with mine to obtain of God the pardon of my sins.

“ I FORGIVE, with all my heart, those who have made themselves my enemies without my having given them any cause; and I pray God to forgive them, as well as those who, through a false or mistaken zeal, have done me much evil.

“ I RECOMMEND to God my wife, my children, my sister, my aunts, my brothers, and all those who are attached to me by the ties of blood; or in any other manner whatsoever. I pray God particularly to look with the eyes of mercy on my wife, my children, and my sister, who have long been the partners of my sufferings; to sustain them by his grace, if they should lose me; and as long as they shall remain in this perishable world. I recommend my children to my wife; I have never doubted her maternal tenderness for them. I recommend to her, above all, to make them good christians, and honest members of society;
to

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to make them consider the grandeurs of the world, if they are condemned to prove them, but as things dangerous and perishable, and to turn their views towards the only and solid glory of eternity. I request my sister to continue her tenderness to my children, and to be a mother to them, if they should have the misfortune to lose their own.

“ I ENTREAT my wife to forgive me all the evils which she suffers on my account, and the uneasiness which I may have caused her in the course of our union ; as she may be assured, that I remember nothing against her, if she thinks she has any thing to reproach herself with.

“ I EARNESTLY recommend to my children, next to their duty to God, which they ought to prefer to every thing, to maintain mutual union, submission and obedience to their mother, and gratitude for all the cares which she endures for them, and in memory of me.

“ I ENTREAT them to consider my sister as a second mother. I recommend to my son, if he should have the misfortune to become king, to think that he owes himself entirely to the good of his fellow-citizens ; and that he ought to forget all hatred and all resentment, and especially what relates to the misfortunes and uneasiness which I experience ; that he cannot promote the good of the people but by reigning according to the laws ; but at the same time, that a king cannot make the laws respected, and do the good he wishes, but in proportion as he has the necessary authority ; and that, without this, being fettered in his operations, and inspiring no respect, he is more injurious than useful. I recommend to my son to
take

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Take care of all the persons who were attached to me, as far as his circumstances shall give him the means ; to think that this is a sacred debt which I have contracted to the children or relations of those who have died for me, and next, to those who are unfortunate on my account. I know that there are many persons of those who were attached to me, who have not conducted themselves towards me as they ought, and who have even shewn me ingratitude : but I forgive them (often in the moment of trouble and effervescence, a man is not master of himself) ; and I entreat my son, if he should have the opportunity, to remember only their misfortunes. I could wish to be able to testify my gratitude to those who have displayed a true and disinterested attachment to me. On the one hand, if I was sensibly affected by the ingratitude and disloyalty of persons to whom I had never shewn any thing but favours, to them, their relations, or friends : on the other, I have had the consolation of seeing the gratuitous attachment and interest which many persons have shewn to me. I entreat them to accept of my thanks ; in the situation in which things still are, I should be afraid of bringing them into danger, if I were to speak more explicitly ; but I recommend particularly to my son to seek all occasions of discovering them.

“ I SHOULD nevertheless think that I calumniated the sentiments of the Nation, did I not openly recommend to my son, M. M. de Chamilly and Hu, whom their true attachment to me induced to shut themselves up with me in this mournful residence, and who were near being the unhappy victims of what they did. I also recommend to him Cleri, with whose attention I had every

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every reason to be satisfied since he has been with me. As it is he who has remained with me to the last, I request M. M. of the commune; to deliver to him my clothes, my books, and my watch, my purse, and the little effects which have been deposited at the council of the commons.

“ I ALSO most willingly forgive them who guarded me the ill-treatment and severity which they thought it their duty to make me suffer. I have found some feeling and compassionate souls; may they enjoy the tranquillity of heart which ought to spring from their manner of thinking !

I ENTREAT M. M. de Maleherbes, Tronchet and Deseze, to receive here my thanks; and the expression of my sensibility, for all the care and all the pains which they took for me.

“ I CONCLUDE by declaring, before God, and ready to appear before him, that I reproach myself with none of the crimes which are alledged against me.

*Done in Duplicate, at the Tower of the Temple,
December, 25, 1792.*

(SIGNED) “ LOUIS.”

(A TRUE COPY.)

BAUDRAIS, Municipal Officer.

A P P E N D I X.

NUMBER II.

Dublin, January 25, 1793.

Dear Christians,

IT has been our constant practice, as it is our indispensable duty, to exhort you to manifest on all occasions, that unshaken loyalty to his majesty, and obedience to the laws, which the principles of our holy religion inspire and command. This loyalty and obedience have ever peculiarly distinguished the Roman Catholics of Ireland. We do not conceive a doubt of their being actuated at present by the same sentiments; but think it necessary to observe, that a most lively gratitude to our beloved sovereign should render their loyalty and love of order, if possible, more conspicuous.—Our gracious king, the common father of all his people, has, with peculiar energy, recommended his faithful Roman Catholic subjects of this kingdom to the wisdom and liberality of our enlightened parliament. How can we, dear christians, express our heartfelt acknowledgments for this signal and unprecedented instance of royal benevolence and condescension!—Words are insufficient; but your continued loyal and peaceable conduct will more effectually proclaim them, and in a manner equally, if not more satisfactory and pleasing to his majesty and parliament.—Avoid then, we conjure you,

K

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est brethren, every appearance of riot; attend to your industrious pursuits for the support and comfort of your families; fly from idle assemblies; abstain from the intemperate use of spirituous and intoxicating liquors; practise the duties of our holy religion: This conduct so pleasing to Heaven, will also prove the most powerful recommendation of your present claims to our amiable sovereign, to both houses of parliament, to the magistrates, and to all our well-meaning fellow subjects of every description.—None but the evil-minded can rejoice at your being concerned in any disturbance.

We cannot but declare our utmost and conscientious detestation and abhorrence of the enormities lately committed, by seditious and misguided wretches of every religious denomination, in some counties of this kingdom; they are enemies to God and man, the outcasts of society, and a disgrace to christianity: We consider the Roman Catholics amongst them unworthy of the appellation; whether acting from themselves, or seduced to outrage by arts of designing enemies to us, and to national prosperity, intimately connected with our emancipation. Offer your prayers, dearest brethren, to the Father of mercy, that he may inspire these deluded people with sentiments becoming christians and good subjects; supplicate the Almighty Ruler and disposer of empires, [*By me kings reign, and lawgivers decree just things.* Prov. viii. 15.] to direct his majesty's councils, and forward his benevolent intentions to unite all his Irish subjects in bonds of common interest, and common endeavours for the preservation of peace and good order, and for every purpose tending to increase and secure national prosperity.

Beseech

A P P E N D I X.

Befeech the Throne of Mercy also, to assist both houses of parliament in their important deliberations ; that they may be distinguished by consummate wisdom and liberality, for the advantage of the kingdom, and the relief and happiness of his majesty's subjects.

Under the pleasing expectation of your cheerful compliance with these our earnest solicitations, we most sincerely wish you every blessing in this life, and everlasting happiness of the next; through our Lord Jesus Christ, Amen.

John Thomas Troy, D. D. &c.

Richard O'Rielly, D. D. &c.

Dominick Bellew, D. D. &c.

Thomas Bray, D. D. &c.

John Cruise, D. D. &c.

F I N I S.

A P P E N D I X

Under the blessing of your church,
we most sincerely wish you every blessing in this
life, and everlasting happiness of the next; through
our Lord Jesus Christ, Amen.

THE END OF THE FIRST VOLUME
OF THE HISTORY OF THE
CITY OF LONDON

T H E E N D



